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KARNATAKA STATE OPEN UNIVERSITY
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M.A. (Final) SANSKRIT

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प्रस्तावना

प्रियाः संस्कृतविद्यार्थिनः

अस्मदीयकर्णाटकराज्यमुक्तविश्वविद्यानिलयस्य स्नातकोत्तरशिक्षणविभागे अन्तिमवर्षस्य संस्कृतकक्ष्यां प्रवेष्टृभ्यः भवद्भ्यः सर्वेभ्यः हार्दं सुस्वागतं व्याहरामि।

जगतीतलस्य प्राचीनतमभाषासु अग्रिमपङ्क्तौ विराजमाना संस्कृतभाषा अद्वितीयत्वेन वर्तते। वैदिकसंस्कृतं लौकिकसंस्कृतमिति संस्कृतं द्विधा विभक्तमस्ति। क्रिस्तपूर्वकाले वेदेषु दृश्यमानेयं भाषा क्रिस्तपूर्वपञ्चमशतके काव्यस्वरूपमलभत इति विदग्धाः विद्वांसः वदन्ति। उत्तरोत्तरकाले संस्कृतभाषासौ उन्नतशिक्षण-शासन-लेखन-काव्यादिषु सततं समुपयुज्यमाना सती सर्वत्र व्याप्तासीत्। विश्वस्य प्राचीनतमभाषासु संस्कृतभाषैव प्रप्रथमा इति भाषाविदः विमर्शकाश्च कथयन्ति। प्रायः लोके पञ्चसहस्र-वर्षाधिकम् इतिहासं लब्धवती संस्कृतादन्या भाषा एकापि नास्ति।

चत्वारो वेदाः विविधानि शास्त्राणि रामायण-महाभारतनामकादीतिहासाः अष्टादशपुराणानि-उपपुराणानि षड्दर्शनानि अनेकानि काव्यानि शास्त्र-व्याख्यानानि प्रशस्तयः शासनानि चाटुपद्यानि सुभाषितानीत्येवं रीत्या विविधप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये भूरि विलसन्ति। एतेषां परिचयः पाठ्यक्रमानुरोधेन यथावकाशं कारयिष्यते। संस्कृते विशेषाध्ययनार्थं गहनतमसंशोधनार्थं च युष्माकं सज्जीकरणमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

आसु अन्तिमवर्षस्य कक्ष्यासु यूयं वेदसूक्तानि उपनिषदं-भगवद्गीतां वैदिकसाहित्यचरित्रं कौटलीयम्-अर्थशास्त्रम् याज्ञवल्क्यस्मृतिं वाल्मीकिरामायणे सुन्दरकाण्डस्य कांश्चन सर्गान् प्रबन्धलेखनानि वैयाकरणसिद्धान्तकौमुद्यां समासप्रकरणं भाषाशास्त्रम् आनन्दवर्धनस्य ध्वन्यालोकं मम्मटस्य काव्यप्रकाशं प्राचीना-र्वाचीनालङ्कारिकाणां परिचयं भारतीय-पाश्चात्यसाहित्यविमर्शयोः तुलनात्मकमध्ययनं च करिष्यथ।

युष्माकं स्वाध्यायसुलभाय स्वयंबोधनपद्धत्या (SIM) उपर्युक्तविषयेषु पाठाः विशिष्टरूपेण विद्वद्भिः आरचितास्सन्ति। अनेके विद्वांसः एतान् पाठान् महता परिश्रमेण सज्जीकृतवन्तः तेषां साहाय्यं सकार्तज्ञं संस्मरामि।

यूयं सर्वे एतान् सम्यगधीत्य एतेषु विषयेषु विशिष्टं ज्ञानं सम्पादयत इत्याशासे। "श्रद्धयाग्निः ज्ञानं समिध्यते" इति वेदवाण्यनुसारात् युष्माभिः श्रद्धाकृतमध्ययनं फलप्रदं यशःप्रदं च भूयादिति मदीयः आशयः। शुभं भवतु।

जीयात् गीर्वाणभारती

डा.एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु

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UNIT - 1

VEDIC LITERATURE

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UNIT - 1

VEDIC LITERATURE

BRĀHMAṆAS

3.1.1 INTRODUCTION

Brāhmaṇas constitute an extensive literature which comes as a part of Vedic Literature. In its broad sense, the term Brāhmaṇa applies to what are called Brāhmaṇas, Āraṇyakas and Upaniṣads as hinted by the definition of Veda as "मन्त्रब्राह्मणयोर्वेदनामधेयम्।" In its narrow sense it refers to the ritual texts called Brāhmaṇas. Besides giving an explanation of the Vedic Mantras, the Brāhmaṇa texts give an analysis of the sacrifices. These Brāhmaṇa texts are in prose. They contain many narratives called Ākhyānas which are interspersed with metrical pieces called Gāthās. Although the Yajurveda Saṃhitās deal with the sacrifices such as दर्शपूर्णमास, सोमयाग etc., yet more details about their procedure are found in the Brāhmaṇas. The Yajurveda Saṃhitās give the Mantras to be used in the various sacrifices. The Brāhmaṇas on the other hand give details as to when they are to be performed, how they are to be performed, what are the materials required, who is the person eligible for the sacrifice, what Mantras are to be used for which rite, etc., and discuss about their significance. The Brāhmaṇas belong to each of the four Vedic Saṃhitās and their different Śākhās. The present Unit

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give an account of each of the available Brāhmaṇas, general contents of the Brāhmaṇas, their importance.

3.1.2 OBJECTIVES

The Brāhmaṇas are most important for the history of ancient religion. A study of the Brāhmaṇas is done with the objective of showing their importance as the source-books of ancient Hindu Religious practices which were mainly connected with the sacrificial rituals. The other objective is to show how the Ākhyānas in the Brāhmaṇas create a link between the dialogue hymns of the Ṛgveda and the narratives (myths and legends) of the Mahābhārata which have served as the sources for the themes of the poetical works of later times (poetry and drama).

3.1.3 BRĀHMAṆAS OF THE ṚGVEDA

3.1.3.i. AITAREYA BRĀHMAṆA

Aitareya Brāhmaṇa is the one of the two extent Brāhmaṇas belonging to the Ṛgveda, the other one being Kauśītakī-Brāhmaṇa. It is composed by Mahidāsa Aitareya. This name occurs in the Chāndogya Upaniṣad. Hence this Brāhmaṇa belonged to a date earlier to the Chāndogyopaniṣad. Sāyaṇa, in his Bhāṣya on the Aitareya Brāhmaṇas tells a story of Mahidāsa Aitareya. According to the story Mahidāsa was dullard. His mother called इतरा

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appealed to भूदेवी. On the grace of भूदेवी, Mahidāsa became a scholar in Veda. On the basis of the name of his mother as इतरा, his surname Aitareya after the name of his mother and his name as महिदास, it is imagined that he was the son of a Śūdra mother. This story has no historical value and is fabricated on the basis of the names इतरा and महिदास।

The Aitareya-Brāhmaṇa contains 40 Chapters which are arranged in the form of Pañcikas (clustre of five Adhyāyas). According to this arrangement, it is divided into 8 Pañcikas. Each Adhyāya is divided into Kaṇḍikās. The 8 Pañcikas have 30, 41, 50, 32, 34, 36, 34 and 28 Kaṇḍikās respectively. In the 40 Chapters coming under 8 Pañcikas, there are in all 285 Kaṇḍikās.

This Brāhmaṇa gives directions regarding the duties of the host of priests called Hotṛgaṇa, particularly their responsibilities in the Somayāga and Rājasūya. The first two Pañcikas (1 to 10 Adhyāyas) and the first three Adhyāyas of the third Pañcikā deal with the duties of the Hotṛ priest in the Agniṣṭomayāga. Since this is a प्रकृतियाग, it is described in great detail. Here the 5th Chapter of the second Pañcikā and the first three Adhyāyas of the third Pañcika describe the Śastras (stotras) to be employed in the प्रातःसवन, माध्यन्दिनसवन and सायंसवन। Then in the last Adhyāya (15th) of the third Pañcika and the first two Adhyāyas (16th and 17th) of the fourth Pañcikā, we find details about the Agniṣṭoma विकृतिs called उक्थ्य, अतिरत्र and षोडशी। Then in the 18th Adhyāya (4th Pañcikā), details regarding the duties of the Hotṛ priest

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in सत्रs to be performed in the whole year are found. The fourth and the fifth Adhyāyas of the fourth Pañcikā and the first four Adhyāya of the fifth Pañcikā deal with द्वादशाह। In the sixth Pañcikā, we find the directions regarding the duties of the Hotṛ priest and his subordinates in the Somayāga of various durations from six days to many weeks. The 7th and 8th Pañcikas deal with राजसूय and ऐन्द्रमहाभिषेक, respectively. In connection with the राजसूय, the story of Śunaḥśepa has been told. ऐन्द्रमहाभिषेक is meant of the Cakravartins. The names of some of the Cakravartins who had undergone this Mahābhiṣeka are mentioned here. Hence these two Pañcikās have historical importance. Further most of the Mantras cited in this Brāhmaṇa are found in the Śākala recension (the extant recension) of the Ṛgveda. Some Mantras are not available in this Saṃhitā. Hence it may be assumed that the Mantras are taken from other Saṃhitās of the Ṛgveda. Āśvalāyana in his Gṛhyasūtra has fully cited the Mantras which are cited in this Brāhmaṇa in the form of प्रतीकs.

This Brāhmaṇa has no doubt sacrificial importance. It has also some historical and literary importance also. In the Śunaḥśepākhyāna, we find references to the societies of people called Andhra Pauṇḍra, Pulinda, Śabara, etc. It is said that the 50 sons of Viśvāmitra who did not accept Śunaḥśepa as their elder brother were cursed by their father to become those clans. It is also known that the kings were performing long sacrifices for the growth of their "Kṣātra" power. The Vaiśyas were the contributors to the wealth of

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the राष्ट्र and the Śūdrās were to serve the three upper caste people. The king who established victory over all the kings was called सम्राट्। Janamejaya Pārikṣata is eulogised as a सम्राट्. सम्राट, who is otherwise known as एकराट्, सार्वभौम, विराट्, भोज, परमेष्ठिन्, महाराज etc., is said to have undergone महाभिषेक। Such सम्राटs are mentioned in this Brāhmaṇa. They are : शतानीक सत्राजित, अम्बष्ठ्य, युधांश्रौष्ठि औग्रसैन्य, विश्वकर्मन् भौवन, सुदास पैजवन, मरुत्त आविक्षित, अङ्ग, भरत दौष्यन्ति, दुर्मुख पाञ्चाल, अत्याराति जानन्तपि etc. Among these the name of सुदास पैजवन comes in the Ṛgveda and that of भरत दौष्यन्ति comes in the Mahābhārata. The rest of the names are not found anywhere else.

Śunaḥśepākhyāna is found in the 18th Kaṇḍikā of the 7th Pañcikā of this Brāhmaṇa. According to the story, Hariścandra, an Ikṣvāku king, was without children. He got a son through the grace of Varuṇa on the promise that he would offer him to Varuṇa in a sacrifice. When the son was born, he named his रोहित. Everytime when Varuṇa asked him about the sacrifice, the king went on postponing it under some pretext or the other. When no pretext could be put forward, he told his grown up son about the sacrifice. The son did not agree. He ran away from the capital. After wandering for six years, he found a poor Brāhmaṇ called Ajīgarta who agreed to sell his son called Śunaḥśepa for a hundred cows to take the place of the prince (as पशु) in the sacrifice. Finally in the sacrifice in honour of Varuṇa, Śunaḥśepa appealed to Varuṇa with Ṛcas and got himself released. Viśvāmitra helped him in this and accepted him as

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his son renaming him as देवरात विश्वामित्र। This story is prescribed to be narrated before the king seated on a golden throne during the coronation ceremony. It is also prescribed that the sons and ministers of the king should be present at the time when this story is narrated.

3.1.3.ii. KAUŚĪTAKĪ BRĀHMAṆA

Kauśītakī Brāhmaṇa is also known as Śānkhāyana Brāhmaṇa. It consists of 30 Adhyāyas. Each Adhyāya contains many Khaṇḍas. The total number of Khaṇḍas is 226. Each Khaṇḍa is made up of long prose passages. In the 30 Adhyāyas of this Brāhmaṇa, we find details about अग्न्याधान, अग्निहोत्र, दर्शपूर्णमास, चातुर्मास्य and सोमयाग। The procedures of the sacrifices are presented clearly and systematically. There are some special features of this Brāhmaṇa. They are :

1) It cites the opinion of Kauśītakī at every step, and opposes the views of other Ācāryas. It indicates that the views of Kauśītaka are acceptable.

2) The references to "सर्वदेवजन, रक्षोदेवजन" (2.2) indicate that देवजन meant the best people distinguished people.

3) The reference to "यजमानस्यार्षेयमाह" (2.3) shows that the identification of गोत्र, प्रवर was already rooted in those days.

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4) The statement "ऋतुसन्धिषु व्याधिर्जायते" (2.6) indicates that the people of those days were acquainted with the Science of Health.

5) The statement "यथा महाराजः पुरस्तात् सेनान्यनीकानि प्रत्युह्याभयं पन्थानमन्वियात्" (5.5) shows that the army was providing protection on the way by going in front of the king.

6) It is known from the statement "तस्मादपराह्णे पितृयज्ञेन यजते अग्निं कव्यवाहनम्" (5.6) that पितृयज्ञ was being performed during the afternoon.

7) That the Northerners (औत्तरेयs) were well-versed in language and grammar, is known from the statement "उदं च एव यन्ति वाचं शिक्षितुं यो वै तत आगच्छति तं शुश्रूषन्ते" (7.6).

8) The statement like "अग्निरवरार्ध्यः विष्णुः परार्ध्यः" (7.7) is a reiteration of what is said in the Aitareya about the supremacy of Viṣṇu.

9) As if to give a conclusive answer to the question whether Viṣṇu was superior or Rudra was superior, it is said "रुद्रो वै ज्येष्ठश्च श्रेष्ठश्च देवानाम्" (15.13). In the 6th Adhyāya eight names of Śiva as भव, शिव, पशुपति, उग्र, महादेव, रुद्र, ईशान and अशनि are mentioned and the व्रतs connected with them are told.

10) It is possible to assume that there was some निरुक्त was available in those days on the basis of the

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statement "उच्चैः निरुक्तमनुब्रूयात्" (11.1). This cannot be Yāska's Nirukta.

3.1.4 THE BRĀHMAṆA OF KṚṢṆAYAJURVEDA

3.1.4.i. TAITTIRĪYA BRĀHMAṆA

Taittirīya Brāhmaṇa is the only Brāhmaṇa of the Kṛṣṇayajurveda which is now available. Kāṭhaka Brāhmaṇa is only heard of. We find in this Taittirīya Brāhmaṇa the mixture of Mantra and Brāhmaṇa portions as in the Kṛṣṇayajurveda Saṃhitās. This is a continuation of Brāmaṇa portion of the Kṛṣṇayajurvedasaṃhitās.

This Brāhmaṇa has 3 Kāṇḍas. These are called अष्टक्स. There are respectively 8, 8 and 12 प्रपाठक्स in the three Kāṇḍas. Each Prapāṭhaka consists of several अनुवाक्स. Each Anuvāka contains several sentences. At the end of each Prapāṭhaka, the number of sentences has been given. It is clear from these details that the total number of sentences is 17,480 coming in 28 Prapāṭhakas.

The first Kāṇḍa describes अग्न्याधान, गवामयन, वाजपेय, सोम, नक्षत्रेष्टि and राजसूय। The second Kāṇḍa gives details about अग्निहोत्र, उपहोम, सौत्रामणि, बृहस्पतिसव, वैश्यसव। The Mantras for these are also mentioned here. Many of these Mantras are from the Ṛgveda. It also contains Mantras for रथारोहण, वपन etc., during the coronation ceremony. In the 8th प्रपाठक of the 2nd काण्ड, the famous नासदीयसूक्त of the

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Ṛgveda 10.129) is fully quoted. Here comes an answer to question in the Ṛv. 10.81 (विश्वकर्मसूक्त), viz., "किं स्विद्वनं क उ स वृक्ष आसीत्" in the form of "ब्रह्म वनं ब्रह्म स वृक्ष आसीत्।" This indicates that this Brāhmaṇa was aware of the concept of ब्रह्मन्। The third Kāṇḍa gives a detailed presentation of नक्षत्रेष्टि। पुरोनुवाक्या and याज्या Mantras pertaining each नक्षत्र are given. The देवनक्षत्रs, the 14 starting from कृत्तिका, are first enumerated. Then the 14 नक्षत्रs starting from अनूराधा are enumerated. In the subsequent Prapāṭhakas, the matter pertaining to other इष्टिs is given. In the 4th Prapāṭhakas here, there is a reference to the पशुs of पुरुषमेध। The next four Prapāṭhakas (5 - 8) give details about यूपसंस्कृति, यज्ञच्छिद्र and about the performance of the अश्वमेध। The 10th, 11th and 12th Prapāṭhakas of this Brāhmaṇa are called काठकs. Most probably they belonged originally to a Kāṭhaka Brāhmaṇa. Among them the 10th Prapāṭhaka deals with सावित्रचयन। It contains many details about Astrology. The 11th describes the नाचिकेताग्नि (which is well-known in the Kathopaniṣad). The 12th deals with चातुर्होत्र and वैश्वसृज Yāgas. There is the influence of Vedānta on this Prapāṭhaka.

This Brāhmaṇa throws light on the deep-rooted चातुर्वर्ण्यव्यवस्था, the evolution of some सङ्करजातिs, the respectable place given to women in society, the discussions about philosophical matters along with sacrificial matters, many mythological stories, the account of वराहावतार and many matters pertaining to Astrology.

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3.1.5 THE BRĀHMAṆA OF ŚUKLAYAJURVEDA

3.1.5.i. ŚATAPATHA BRĀHMAṆA

The largest and the most important among the Brāhmaṇas is the Śatapatha Brāhmaṇa of the Śuklayajurveda. Its presentation of the details of the sacrifices is excellent. It is available in two versions as Kāṇva and Mādhyandina. There are differences between the two versions in the order of presentation and number of Adhyāyas. There are noted below :

Śākhā	Kāṇḍa	Adhyāya	Prapāṭhaka	Brāhmaṇa	Kaṇḍikā
Mādhyandina	14	100	68	438	7624
Kāṇva	17	104	--	435	6806

It may be noted here that there are no Prapāṭhakas in the Śatapatha Brāhmaṇa of the Kāṇvaśākhā. The first nine Kāṇḍas of the Mādhyandina Śatapatha Brāhmaṇa are in accordance with the Vājasaneyī Saṃhita of the same Śākhā. The details about the Piṇḍa Pitṛyajña, however, come after Darśapūrṇamāsa in the Saṃhitā while it comes after Agnyādhāna in the Brāhmaṇa. In the other Kāṇḍas the order of the Saṃhitā is generally followed.

In the Śatapatha Brāhmaṇa of the Mādhyandinaśākhā, the first Kāṇḍa deals with दर्शपूर्णमानेष्टि, the second with आधान, अग्निहोत्र, पण्डपितृयज्ञ, अग्रयण and चातुर्मास्य। The third and the fourth Kāṇḍas deal with Somayāga the fifth is devoted to the presentation of the details about वाजपेय and राजसूया।

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The sixth to tenth Kāṇḍas are entirely devoted to उषासंभरण, विष्णुक्रम, वनीवाहनकर्म, चयन, शतरुद्रीयहोम, चितिसम्पत्ति, अग्न्युपासना etc. In the four Kāṇḍas from 11th to 14th, there are new matters introduced. उपनयन, ब्रह्मयज्ञ, और्ध्वदैहिकक्रियानुष्ठान, अश्वमेध, पुरुषमेध, सर्वमेध, प्रवर्ग्ययाग etc., are portrayed here.

The first five Kāṇḍas are called Yājñavalkyakāṇḍas. The next five (Pañcikā) Kāṇḍas describe the greatness of Śāṇḍilya. The propounder of the Agnirahasya in the 10th Kāṇḍa is Śāṇḍilya himself. The first nine Kāṇḍas of this Brāhmaṇa constitute a regular commentary on the first 18 Adhyāyas of the Vājasaneyī Saṃhitā. This commentary is rendered interesting with introduction of many Ākhyāyikās (narratives).

The Darśapūrṇamāsa which is described in the first Kāṇḍa, is the Prakṛti for all the Iṣṭis. It is presented in due order with Mantras prescribed for each item. The Agnihotra which comes in the second Kāṇḍa is important. First there is अग्न्याधान and then come प्रातःसवन and सायंसवन according to the procedure. The पिण्डपितृयज्ञ meant for the satisfaction of the manes comes in the second Kāṇḍa. In the same Kāṇḍa, we find the description of चातुर्मास्य and नवान्नेष्टि। सोमयाग which comes in the third and the fourth Kāṇḍas is very important. अग्निष्टोम is the प्रकृति of all सोमयागs. The राजसूय is described in the fifth Kāṇḍa. The king is the अधिकारिन् of this. The coronation ceremony symbolises political power. The procedure about अग्निचयन is depicted from the 6th Kāṇḍa onwards upto the end of the 10th Kāṇḍa In these

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Kāṇḍas called Śāṇḍilya Kāṇḍas there are references to the kingdoms Gāndhāra, Kekaya, Śālva etc. Kuru Pāñcāla, Kosala Videha, Sṛñjaya are also mentioned. The last four Kāṇḍas of the Śatapatha Brāhmaṇa correspond to the Vājasaneyī Saṃhitā. The well-known पञ्चयज्ञs called भूतयज्ञ, मनुष्ययज्ञ, पितृयज्ञ, देवयज्ञ and ब्रह्मयज्ञ are depicted in the 11th Kāṇḍa. Here स्वाध्याय has been described as the other form of the ब्रह्मयज्ञ। It is said that "the study of Ṛks is like the offering of milk as the oblation, the study of Yajus is like the oblation of ghee, the study of Sāmans is like offering the oblation of Soma, the study of Atharvāṅgirasa is like the offering of fat, and the study of अनुशासन, वाकोवाक्य, इतिहास, पुराण, नाराशंसि and गाथा is like the offering of the oblation of honey."

This Brāhmaṇa has historical importance. The Ākhyānas contained in it refer to many historical facts. The Ākhyāna of Māthava Videgha is interesting. According to this Māthava Videgha was on the bank of the river Sarasvatī. Vaiśvānarāgni started from there and moved eastword burning all the places and reached the river called सदानीरा which was flowing from उत्तरगिरि। The king Māthava and his priest followed Agni upto that place and asked him as to the place for estaḅlishing a kingdom, Agni directed the king to establish his kingdom to the north of the river सदानीरा। The Brāhmaṇa says that kingdom existed then between कोसल and विदेह (1.4.1). There are references to Janaka of Videha (Mithiḷā) in this Brāhmaṇa. The names of many kings are mentioned in the context of Aśvamedha. The names of

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Duṣyanta and Bharata occur here (13.5.4). Among the personalities mentioned and glorified in the Ākhyānas, the most important are those of उद्दालक आरुणि (the teacher of Yājñavalkya) and Manu (an ancient king). The story of water delusion and of the fish of Manu which rescued him from delusion by taking him through a ship, is found here (1.8.1). It has the roots of Viṣṇu's Matsyāvatāra.

3.1.6 BRĀHMAṆAS OF SĀMAVEDA

3.1.6.i. TĀṆḌYA MAHĀBRĀHMAṆA

Tāṇḍya Mahābrāhmaṇa is an important Brāhmaṇa of the Sāmaveda. Its name is derived from the name of the Śākhā called "Tāṇḍi" to which this Brāhmaṇa belongs. It is also called Pañcaviṃśa-Brāhmaṇa because it consists of 25 Chapters (Adhyāyas). It begins with the choosing of Ṛtviks for the Agniṣṭoma sacrifice. It describes the duties and responsibilities of the उद्गातृ priest. It portrays various Yāgas ranging from one-day Yāga to thousand-years Yāga. It describes clearly the स्तोमन् to be employed in these Yāgas. The second and the third Chapters describe स्तोमन् called त्रिवृत्, पञ्चदश, सप्तदश etc. The fourth and the fifth Chapters describe गवामयन, which is a Yāga of one full year and which is the प्रकृति for all सत्रs. The sixth Chapter describes ज्योतिष्टोम, उक्थ्य and अतिरात्र। These are one-day sacrifices which as प्रकृतिs for अहीनयज्ञs. This Chapter also contains an account of the origin of ज्योतिष्टोम, the planting of the औदुम्बरीशाखा by

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the उद्गातृ and the establishment of the द्रोणकलश by him. The 7th Chapter depicts प्रातःसवन and माध्यन्दिनसवन. It also describes Sāmans called रथन्तर, बृहत्, नौधस and कालेय। The 8th and the 9th Chapters deal with सायंसवन in detail. The next six Chapters (10 - 15) deal with the procedure of Dvādaśāha-Yāga. The chapters 16 and 17 describe all kinds of one-day Yāgas. The 20th to 22nd Chapters deal with अहीनयागs. The chapters 23rd to 25th describe "Satra-Yāgas."

The main purpose of this Brāhmaṇa is the description of सामन्s and सोमयागs. Many narratives are told here in order to depict the greatness of the सामनs. This Brāhmaṇa represents a period in which the sacrificial cult was at its highest peak and in which it was believed that the sacrifice was the means to all achievements in life. Another important point to be noted here is that for the first time this Brāhmaṇa refers to व्रात्यs. These व्रात्यs are condemned as the fallen society. They were a group of men who tried to equal the Brāhmaṇas. There is a description of व्रात्ययज्ञ (in the 17th Chapter) which was intended for the व्रात्यs to become equal to the Āryas. They were behaving like Dīkṣitas, they were adorning themselves with red turbans. It is clear that they were not following the religious traditions of the Āryans. It is difficult to say whether they were Āryans or Non-Āryans.

3.1.6.ii. ṢAḌVIṂŚA BRĀHMAṆA

As the very name indicates, Ṣaḍviṃśa Brāhmaṇa is

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the appendix of Pañcaviṃśa-Brāhmaṇa (Tāṇḍya). It has five Prapāṭhakas. Each Prapāṭhaka has several Khaṇḍas. The 5th Prapāṭhaka has a special name called "Adbhuta-Brāhmaṇa." It contains pacificatory ceremonies for earthquakes, untimely appearance of flowers and fruits, the laughing, crying, etc., of the statues of gods, etc. In 4.5.4, it is mentioned that the सन्धिकाल between day and night is the time for सन्ध्यावन्दन - "तस्मात् ब्राह्मणो अहोरात्रस्य संयोगे सन्ध्यामुपास्ते।" Such important clues are interesting in this Brāhmaṇa.

3.1.6.iii. SĀMAVIDHĀNA BRĀHMAṆA

Sāmavidhāna Brāhmaṇa differs from other Brāhmaṇas in respect of contents. It contains Sāmans meant for eradicating the enemies, acquisition of wealth and pacification of spirits that create troubles. It gives Sāmans employed in the various काम्यकर्मन्s. It has three Prakaraṇas called कृच्छ्र, अतिकृच्छ्र and कृच्छ्रातिकृच्छ्र। These are the प्रायश्चित्त for various sins. These are given in detail in the Smṛtis. Here we find the roots of such practices detailed in the Dharmasūtras and the Dharmaśāstras (Smṛtis). We find also the roots of such Purāṇic practices for achieving मन्त्रसिद्धि as doing "Japa" standing in water, etc. This Brāhmaṇa is a store-house of various peculiar practices through Sāmans for making an enemy to run away from the village, getting gold by offering flesh to a demon called Maṇibhadra, pacification of the followers of Rudra, pacification of

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Rudra, Viṣṇu, Vināyaka and Skanda, killing the enemy by cutting the limbs of his figure made up of flour, eradicating राजयक्ष्म, etc. There are Sāmans for acquiring wealth, long life, etc., for the occasions such as गृहप्रवेश, राज्याभिषेक (giving emperorship), etc. It was believed that the अभिषेक with एकवृषसामन् would make a king a सम्राट् (चक्रवर्तिन्). There are also Sāmans for success in battles, for the दर्शन of भूत, प्रेत, गन्धर्वs, अप्सरसs etc., for acquiring hidden wealth, etc

3.1.6.iv. ĀRṢEYA BRĀHMAṆA

This Brāhmaṇa has three Prapāṭhakas and 82 Khaṇḍas (1 - 28, 2 - 25 and 3 - 29). Each Khaṇḍa consists of one long sentence, of which the first part is in the Sūtra style and the second part in the natural style. As the name of the Brāhmaṇa indicates, it is a collection of the names of the Ṛṣis of Sāmagānas. The names here differ from those given in the Sāmavedasaṃhitā. For instance, "अग्न आ याहि वीतये" which is the first Mantra, has been attributed to Bharadvāja in the Sāmavedasaṃhitā. This Mantra is taken from the Ṛgveda. There also (Ṛv. 6.16.10) Bharadvāja is mentioned as the Ṛṣi. But in this Brāhmaṇa, the Ṛṣi of the first and the third सामनs is गोतमपर्क and काश्यप बर्हिष is mentioned as the Ṛṣi of the second मध्यमसामन्। This Brāhmaṇa helps in the scientific analysis of the सामगायन।

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3.1.6.v. DAIVATA BRĀHMAṆA

Daivata Brāhmaṇa is the shortest among the Brāhmaṇas of the Sāmaveda. It has three Khaṇḍas and 62 Kaṇḍikās (1 - 26, 2 - 11 and 3 - 25). The first Khaṇḍa describes the deities. Sāmadevatās are enumerated in this order - Agni, Indra, Prajāpati, Soma, Varuṇa, Tvaṣaṭṛ, Aṅgiras, Pūṣan and Sarasvatī. The Sāmans eulogising these deities are given special names. The second Khaṇḍa gives the deities of the metres and their special वर्ण्स are mentioned. The third Khaṇḍa gives the निरुक्ति of the metres and these निरुक्ति are taken as they are by Yāska. This Khaṇḍa is important from the point of view of linguistics.

3.1.6.vi. UPANIṢAD BRĀHMAṆA

This Brāhmaṇa has 10 Prapāṭhakas. The first two Prapāṭhakas are called मन्त्रब्राह्मण। The rest of the 8 Prapāṭhakas constitute the well-known Chāndogya Upaniṣad. First two Prapāṭhakas which constitute the Brāhmaṇa have 8 Khaṇḍas each. Here there is a collection of Mantras employed in Gṛhyasaṃskāras. It can be seen in the Gobhilagṛhyasūtra how these Mantras are employed in different occasions.

3.1.6.vii SAṂHITOPANIṢAD BRĀHMAṆA

This is also a small Brāhmaṇa. It consists of five

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Khaṇḍas. It describes the "effects of Sāmagāyana." There is also a descussion about the relation betwen the सामयोनिमन्त्रs and the सामन्s.

3.1.6.viii. VAṂŚA BRĀHMAṆA

This is another small Brāhmaṇa consisting of three Khaṇḍas. It gives the family traditions of the Ācāryas of the Sāmaveda. It is a useful source to know the history of the ancient Ṛṣis.

3.1.6.ix. JAIMINĪYA BRĀHMAṆA

This Brāhmaṇa belonging to the Jaiminīyaśākhā of the Sāmaveda is not availble in full. Like the Śatapatha Brāhmaṇa, this is also an extensive Brāhmaṇa and an important one. A part of this Brāhmaṇa is called Jaiminīya Upaniṣad Brāhmaṇa. This part contains four Adhyāyas, each Adhyāya consisting of several Anuvākas. Each Anuvāka is further divided into Khaṇḍas. The details are :

Adhyāya	Anuvāka	Khaṇḍa
1	18	60
2	5	15
3	7	42

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	4	12	28
Total	4	42	145

There are Ākhyāyikās of imaginery nature; but they are in the philosophical style. In 1 - 17 there are many references to गाथा नाराशंसीs and इतिहास-पुराणs. This Brāhmaṇa reveals the following points :

1) Along with the स्तोभs हूं and ओं which were added to the Sāman, the स्तोभs in the form of ओवा, हुंवा etc., were also added : "हुं बा इति ब्रह्मवर्चसकामस्य हुम्बो इति पशुकामस्य हुंबक् इति श्रीकामस्य।" (3.3).

2) The seven parts of उक्थ have been called as स्रोत्रिय, अनुरूप, धाय्या, प्रगाथसूक्त, निविद् and परिधानीया are symbolically explained (3.1.4).

3) The word नरक has been for the first time used as opposed to स्वर्ग। (4.4.25).

4) The संख्यावचकs like निखर्व, पद्म, क्षिति and व्योम have been used here (1.1.11).

3.1.7 THE BRĀHMAṆA OF ATHARVAVEDA

3.1.7.i. GOPATHA BRĀHMAṆA

This is the only Brāhmaṇa of the Atharvaveda that is now available. This contains two parts as पूर्वगोपथ and उत्तरगोपथ। पूर्वगोपथ has five Prapāṭhakas and उत्तरगोपथ six

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Prapāthakas. Totally there are 258 Kaṇḍikas (पूर्व - 135 and उत्तर - 123). Each Kaṇḍikā consists of five or six long sentences. This Brāhmaṇa has many fictitious Ākhyānakas. The Upaniṣadic statements are often quoted in this Brāhmaṇa. The importance of the Atharvaveda has been brought out here. It is said that the other three Vedas originated from the Atharvaveda. ओंकार originated from it and from ओंकार this world was born.

The contents can be briefly noted here : The first Prapāṭhaka of the पूर्वगोपथ describes the greatness of ओम् and गायत्री। The second deals with the rules of ब्रह्मचर्य which is prescribed for twelve years during which one Veda can be learnt. The third describes the functions of the four priests of the sacrifice. The fourth deals with the दीक्षाविशेषs for the priests. The fifth describes first the सत्र of one year duration and then deals with अग्न्याधेय, पूर्णाहुति, अग्निहोत्र, दर्शपूर्णमास, अग्रयण, चातुर्मास्य, पशुबन्ध, अग्निष्टोम, राजसूय, वाजपेय, अश्वमेध, पुरुषमेध and सर्वमेध।

The first प्रपाठक of the उत्तरगोपथ describes the struggle of Rudra to get his share of Havis. The second gives an account of the shares of flesh offerings to be given to the different deities in the sacrifices. The third discusses about वषट् and हिंकार and the last three Prapāṭhakas deal with एकाह, उक्थ and एकाष्मक with reference to their rites of the morning and the evening times.

It is interesting to note that this Brāhmaṇa ordains that the Brāhmaṇas should not sing, dance, etc. It is also

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said that the followers of the three other Vedas go to त्रिविष्टप, त्रिदिव or नाक, while the followers of the Atharvaveda go to ब्रह्मलोक which is beyond त्रिविष्टप, etc. From the point of view of Linguistics this Brāhmaṇa is important, because it gives the etymology of many words. For instance, about वरुण it is said - "तं वा एतं वरुण सन्तं वरुण इत्याचक्षते" (पूर्व. 1.6).

3.1.8 GENERAL CONTENTS OF THE BRĀHMAṆAS

The contents of the Brāhmaṇas belonging to the different Vedas have been briefly noted in the foregoing sections of this Unit. It is proposed here to give a comprehensive account of the contents of all the Brāhmaṇas in general. The Brāhmaṇas generally establish the importance and efficacy of the sacrifices by refuting the views opposed to them. Unlike the Saṃhitās which give importance to "Stuti", the Brāhmaṇas give importance to "Vidhi". Hence it is said - "विधायकं वाक्यं ब्राह्मणम्।" According to the Mīmāṃsakas the विधिवाक्यs have the predominance in Veda. Other matters that come incidentally there are intended to support and nourish the विधिवाक्यs. Those matters are called अर्थवाद। As a part of Arthavāda come the condemnation (निन्दा) of those that are prohibited in the sacrifice and the praise (स्तुति) of those that are prescribed in the sacrifice. The Brāhmaṇa texts have both these parts known as विधि and अर्थवाद। The विधिs are shown to be logical; the "हेतुs" are given by the Brāhmaṇas in this connection. They narrate the ancient Ākhyānas to support

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the performance of some rite or the other and make firm the faith in the sacrifices. While explaining the words contained in the विधिवाक्यs, they give etymologies (निरुक्तिs) of those words. Thus the central point of the Brāhmaṇas is the विधि and it is confirmed, supported and nourished by निरुक्ति, स्तुति, आख्यान and हेतुवचन, which are together called as अर्थवाद।

It is stated above that विधिs are predominant in the Brāhmaṇas. The method of विधि can be illustrated here. In the Tāṇḍya Brāhmaṇa there are so many विधिs (Vide 6.7). Among them there is a विधि in connection with बहिष्पवमान। According to that the five priests called अध्वर्यु, प्रस्तोतृ, उद्गातृ, प्रतिहर्तृ and ब्रह्मन् should do प्रसर्पण by holding the hands from behind in that order. Here even if one of them leaves the hands, it would lead to terrible results and प्रायश्चित्तs are prescribed for that. While prescribing these विधिs the Brāhmaṇas give the हेतुs (reason) behind them. For instance, in the पौर्णमासेष्टि, the initiated person should touch water by standing facing the east between आहवनीयाग्नि and गार्हपत्याग्नि। What is the reason behind this ? It is said that water is sacred and it is most essential in the sacrifice. The speaker of falsehood is not eligible to perform the sacrifice. If he touches the sacred water he becomes freed from sin and consequently pure. Then he becomes fit for दीक्षा। (Śatapatha, 1.1.1.1). Again in the अग्निष्टोम the उद्गातृ does उच्छ्रयण of the branch of Audumbara tree. Tāṇḍya-Brāhmaṇa (6.4.1) gives the हेतु behind this by saying that Prajāpati divided the "ऊर्ज" for the gods; from that the उदुम्बर tree was born; Prajāpati is the deity of उदुम्बर and the उद्गातृ has relation

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with Prajāpati; hence, he does उच्छ्रयण of the branch of उदुम्बरशाखा। Thus these हेतुवाक्यs support the विधिs and confirm that what are prescribed are not fictitious, but supported by reason.

"Viniyoga" of the Mantras is another aspect of the Brāhmaṇas. They prescribe certain Mantras for certain rites of the sacrifice. They also establish the relevance of those Mantras to the concerned occasions by showing and interpreting the words in the Mantras. The Brāhmaṇas reveal the inner philosophical significance of the Mantras through their interpretations. For instance there is a विधि that the Mantra "आ नो मित्रावरुणा" (Ṛv. 3.62.16) should be sung for curing the long-standing disease of a person. Here the Tāṇḍya Brāhmaṇa (6.9.6.9) says that this Mantra is relevant on the ground that Mitra, the deity of the day, represents प्राण and Varuṇa, the deity of the night, stands for अपान and that their prayer is for holding together of the प्राण and अपान of the long-ailing patient. Thus the "Viniyogas" too are not fictitious, but have some reason behind them.

Arthavādas constitute the supporting factors of विधिs. They condemn what are prohibited in the sacrifices and praise what are necessary in them. For instance, the Taittirīya Brāhmaṇa (5.1.8.1) says "अमेध्या वै माषाः।" This prohibits the use of black gram (माष) in the sacrifices. There are praises of what are required for the sacrifices. We can find such प्रशंसाs about the materials, methods and deities of Agniṣṭoma in the Tāṇḍya Brāhmaṇa (6.3). There are some moral

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teachings also as part of these Arthavādas. For instance, in the Śatapatha Brāhmaṇa (9.5.1.16), there is a teaching: "The Asurās defeated the Devatās in the beginning through falsehood (deceit) and the Devatās won in the end; similarly if men speak the truth, they may face trouble in the beginning, but will finally get happiness; those who speak falsehood appear to win in the beginning, but will finally meet with destruction."

Nirukti or etymology is another aspect of the contents of the Brāhmaṇas. Many words are given etymology in the Brāhmaṇas. Śatapatha Brāhmaṇa and Tāṇḍya Brāhmaṇa, are especially the store-house of such etymologies. For instance, Tāṇḍya gives the etymology of आज्यस्तोत्र as "यदाजिमायन् तदाज्यानाम् आज्यत्वम्" (7.2.1) and that of रथन्तर as "रथं मर्या क्षेप्लातारीत् इति तद् रथन्तरस्य रथन्तरत्वम्" (7.6.4). Śatapatha (1.1.1.1) gives the etymology of the word उपवसथ according to which it is derived from the root वस् preceded by the preposition उप in the sense that "gods abide by the worshipper's home or reside near fire." These etymologies are important from the point of view of Linguistics.

Ākhyānas or narratives are a part and parcel of the Arthavādas in the Brāhmaṇas. They provide a relief to the participants in the sacrifice from their serious atmosphere and also to the present-day readers who may feel tired of going through the dry sacrificial details in the Brāhmaṇas. That is why Winternitz calls them as "the Oasis in the desert" (Indian Literature, Vol. I, p. 193). The most

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interesting Ākhyānas are those of Śunakṣepa (Aitareya, 7.18), Pururavas and Urvaśī (Śatapatha, 11.5.1), Manu and the fish (Śatapatha, 1.8.1), Somāpaharaṇa (Śatapatha, 1.4.5). There are many small Ākhyānas in the Brāhmaṇas like those of वाक् entering into वनस्पति (Tāṇḍya, 6.5.10.12), यज्ञ escaping from gods by assuming the form of a horse (Tāṇḍya, 6.17.18), wars between gods and demons (Śatapatha, 2.1.6.8, 18 and Aitareya 1.4.23, 6.2.1).

These Ākhyānas have great importance as the link between the dialogue hymns of the Ṛgveda and the myths-legends of the Mahābhārata and Purāṇas. Some of them have a hidden philosophical meaning. For instance, the Śatapatha, 1.4.5.8 and 12 contain a quarrel between मनस् and वाक् which has a hidden psychological significance. There are some Ākhyānas connected with creation. For instance, Tāṇḍya speaks of the birth of वर्णs from the limbs of प्रजापति।

3.1.9 QUESTIONS

1. Write an essay on the Brāhmaṇas of the Ṛgveda.
2. Give an account of the Brāhmaṇas of the Yajurveda (Kṛṣṇa and Śukla)
3. Write an essay on the general contents of the Brāhmaṇas and their importance.

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4. Write short notes on :

i) Tāṇḍya Mahābrāhmaṇa

ii) Sāmavidhāna Brāhmaṇa

iii) Arṣeya Brāhmaṇa

iv) Jaiminīya Brāhmaṇa

v) Gopatha Brāhmaṇa

NOTES

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UNIT - 2

ĀRAṆYAKAS AND UPANIṢADS

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3.2.2 Objectives

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3.2.3.ii. Aitareyāraṇyaka

3.2.3.iii. Śāṅkhāyanāraṇyaka

3.2.3.iv. Other Āraṇyakas

3.2.4 Upaniṣads

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3.2.4.ii. Kenopaniṣad

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3.2.4.v. Muṇḍakopaniṣad

3.2.4.vi. Māṇḍukyopaniṣad

3.2.4.vii. Taittirīyopaniṣad

3.2.4.viii. Aitareyopaniṣad

3.2.5 Questions

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UNIT - 2

ĀRAṆYAKAS AND UPANIṢADS

3.2.1 INTRODUCTION

Āraṇyakas and Upaniśads were originally the appendice of the Brāhmaṇas. In the case of some Śākhās of Vedas, they are available as the latter parts of the Brāhmaṇas. The Aitareya Āraṇyaka and Aitareya Upaniṣads are thus parts of Aitareya Brāhmaṇa. Similarly the Taittirīya Āraṇyaka and Taittirīya Upaniṣads are parts of the Taittirīya Brāhmaṇa. Chāndogyopaniṣad comes as a part of the Upaniṣad Brāhmaṇa of the Sāmaveda. Sometimes the Upaniṣads come as a part of the Saṃhitās also. For instance, the Īṣāvāsyopaniṣad forms the 40th Chapter of the Vājasaneyīsaṃhitā of the Śuklayajurveda. In the case of some Śākhās, Āraṇyakas and Upaniṣads are available while their Brāhmaṇas are not available. For instance, Kathopaniṣad, Praśnopaniṣad, Muṇḍakopaniṣad, Māṇḍūkyopaniṣad, Śvetāśvataropaniṣad etc., are such Upaniṣads. Maitrayanīyāraṇyaka has Maitrāyaṇīyopaniṣad, but does not belong to a Brāhmaṇa. In the case of the Upaniṣads of the Atharvaveda, it can be noted that they do not have their Āraṇyaka parts nor do they have any Brāhmaṇas of which can be considered as parts.

The Āraṇyakas are so-called because they were taught and studied in the forests (Araṇya). This is how Sāyaṇa has

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explained the term Āraṇyaka. The Upaniṣads constitute what is called Vedānta, the end of Veda, i.e., the cream, the essence, the ultimate doctrine of Veda. The Āraṇyaka and Upaniṣads, their teaching, importance etc., are studied in the present Unit and the next Unit.

3.2.2 OBJECTIVES

The study of the Āraṇyakas is important because they constitute the transition from the ritualistic practices of the Brāhmaṇas to the philosophical thinking of the Upaniṣads. Right from the period of the Saṃhitās, especially those of the Ṛgveda and the Atharvaveda, the elements of philosophy have been traced and pointed out in the studies done in the previous Units. The objective of the present Unit and the next Unit is to show their culmination in the Āraṇyakas and the Upaniṣads. Another objective is to show how the Upaniṣads constitute the fundamental source of the Vedānta schools of Indian philosophy in particular and of all systems of Indian systems in general.

3.2.3 ĀRAṆYAKAS

Āraṇyakas mark a deviation from the trend of the Brāhmaṇas. They contain the mixture of the Brāhmaṇa elements presented in a symbolic way and of the Upaniṣadic thoughts leading to the conception of Brahmaṇ etc. They are

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not concerned with sacrifice, but with the philosophical thoughts behind the sacrifice. Among the Āraṇyakas, the Taittirīyāraṇyaka seems to be earliest and the rest of the Āraṇyakas seem to have been modelled on it.

3.2.3.i. TAITTIRĪYĀRAṆYAKA

Taittirīyāraṇya which belongs to the Taittirīyaśākhā of Kṛṣṇayajurveda is divided into ten Prapāṭhakas called "Araṇas". Depending on the initial words of those, the Prapāṭhakas are called भद्र, सहवै, चित्ति, युञ्जते, देव वै, परे, शीक्षा, ब्रह्मविदा, भृगु and नारायणीय। Among these, शीक्षा, ब्रह्मविदा and भृगु constitute the well-known Taittirīyopaniṣad. The last one called नारायणीय has been well-known as Mahānārāyaṇīyopaniṣad. These Prapāṭhakas are divided into Anuvāka. The total number of Anuvākas in the ten Prapāṭhakas (Araṇas) is 170. The first six Prapāṭhakas constitute the Āraṇyaka. The contents of these are given here.

The first Prapāṭhaka describes the worship of अरुणकेताग्नि and the इष्टकाचयन in connection with that. The second Prapāṭhaka gives an account of स्वाध्याय and पञ्चमहायज्ञs. It is said here that the region between गङ्गा and यमुना is the sacred land where the sages live. The third Prapāṭhaka refer to and explain the Mantras connected with चातुर्होत्र चित्ति। सूर्य has been depicted as the substratum of the Universe, by quoting सप्तयुञ्जन्ति रथमेकचक्रं etc., from the अस्यवामीयसूक्त of the Ṛgveda (1.164). The fourth Prapāṭhaka

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contains Mantras required for प्रवर्ग्य। It describes Kurukṣetra, Khāṇḍava etc. There are some Mantras used for अभिचार are also found here. Many Mantras used in preventing the evil effects of bad omens are also given here.

The fifth Prapāṭhaka contains several symbols of the sacrifice. The sixth Prapāṭhaka contains Mantras connected with पितृमेध। Many of these Mantras are taken from the Ṛgveda.

As noted above, among the contents of this Āraṇyaka, there are Mantras used for अभिचार purpose. It is strange that we find them amidst philosophical matters. In the first Prapāṭhaka, we come accross many philosophical questions such as - who is the substratum of this Universe ? Vatsa Ṛṣi answers saying that Viṣṇu is the substratum and that he bears the Universe by the power derived from Vāta. "असत: सद्ये ततक्षु:। ऋषय: सप्तात्रिश्च यत्", "नाम नामैव नाममे", "ऊर्ध्वमूलमवाक् शाखम्" - such statements are in consonance with Upaniṣadic and Gītā statements. The चातुर्होत्रयाग described in the third Prapāṭhaka is a symbolic one. Here चित्ति (mind) is the स्रक्। The second Prapāṭhaka depicts सूर्य as the Brahman and prescribes that he should be worshipped in the morning and the evening.

3.2.3.ii. AITAREYĀRAṆYAKA

Aitareya Āraṇyaka belongs to the Aitareya Śākhā of the Ṛgveda. It contains five Āraṇyakas. They begin respectively

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with अथ महाव्रतम्, एष पन्था एतत्कर्म, अथातः संहिताया उपनिषत्, विदा मघवन् विदा and अथ महाव्रतस्य पञ्चविंशतिं सामिधेन्यः। All these are in prose and the forth among them is accented. The total number of Adhyāyas in these five Āraṇyakas is eighteen. The first Āraṇyaka deals with the महाव्रत which comes as a part of गवामयन। The first three Adhyāyas of the second Āraṇyaka speak of उक्थ or निष्केवल्यशस्त्र and माध्यन्दिनशस्त्र and then propound about प्राण and पुरुष। The next three Adhyāyas of this Āraṇyaka (4th, 5th and 6th Adhyāyas) constitute the well-known ऐतरेयोपनिषत्। The third Āraṇyaka deals with संहिता, पद and क्रम Pāṭhas and speaks of स्वरार्धस्वर। This matter is earlier to Yāska and Prātiśākhyas. The fourth Āraṇyaka gives महनाम्नी मन्त्रs to be recited on the fifth day of the Mahāvrata. The fifth Āraṇyaka gives more details about the निष्केवल्यशस्त्रs to be uttered in the noon as a part of the Mahāvrata. Among these five Āraṇyakas, Aitareya was the composer of the first three, Āśvalāyana of the fourth and Śaunaka of the fifth, according to tradition.

3.2.3.iii. ŚĀṄKHĀYANĀRAṆYAKA

Śāṅkhāyana Āraṇyaka is a part of the Śāṅkhāyana Brāhmaṇa, which is also known as Kauśītaki Brāhmaṇa. But the Āraṇyaka is well-known as Śāṅkhāyana Āraṇyaka. It has 15 Adhyāyas and 137 Kaṇḍas. Among these the four Adhyāyas from the 3rd to the 6th constitute the well-known Kauśītakī Upaniṣad. The contents are the same as those found in the Aitareya Āraṇyaka.

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3.2.3.iv. OTHER ĀRAṆYAKAS

Among the other Āraṇyakas, the Bṛhadāraṇyaka which is called an Āraṇyaka is actually the well-known Upaniṣad. This belongs to Śuklayajurveda. Maitrāyaṇīya Āraṇyaka, which belongs to the Maitrāyaṇīyaśākhā of the Kṛṣṇayajurveda, contains the well-known Maitrāyaṇīya Upaniṣad. The Talavakāra Āraṇyaka belonging to the Talavakāra Brāhmaṇa of the Sāmaveda, contains four Adhyāyas. Each Adhyāya consists of several Anuvākas and within each Anuvāka there are several Khaṇḍas. The 10th Anuvāka of the fourth Adhyāya constitutes the Talavakāra Upaniṣad. There are many Upaniṣads belonging to the Atharvaveda. Probably there were no Āraṇyakas belonging to it. Since these Upaniṣads are later than Gopatha Brāhmaṇa, they were independent Upaniṣads without being parts of any Āraṇyakas.

3.2.4 UPANIṢADS

Upaniṣads which represent the highest peak of Vedic literature, are originally the special parts of the Āraṇyakas. This point can be corroborated by the fact that the last four of the ten Prapāṭhakas of the Taittirīyāraṇyaka constitute two Upaniṣads viz., Taittirīyopaniṣad (7th, 8th and 9th called शिक्षा, ब्रह्म and भृगु) and Mahānārāyaṇopaniṣad (10th called नारायणीय), the 4th, 5th and 6th Adhyāyas of the Aitareyāraṇyaka form the Aitareyopaniṣad. The 3rd, 4th, 5th

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and 6th Adhyāyas of the Kauśītakī Āraṇyaka have been the Kauśītakī Upaniṣad, the 4th Adhyāya of the Talavakāra Āraṇyaka constitutes the Talavakāra Upaniṣad (Kenopaniṣad) and so on. They represent a total deviation from the ritualistic commitment of the Brāhmaṇas and form the culmination of the symbolic thought content of the Āraṇyakas. They teach the Jñānamārga as different from the Karmamārga of the Brāhmaṇas. The lofty ideals of human life are propounded here in the most simple and yet meaningful language. The most thoughtful and heart-capturing Ākhyānas and dialogues make the lofty thoughts lively and appealing directly to the heart.

The Upaniṣads form one of the three Prasthānas of Vedānta system of philosophy, the other two being the Bhagavadgītā and Brahmasūtra. These two Prasthānas are practically inspired by the Upaniṣads. The Bhagavadgīta is the essence of the Upaniṣads and the Brahmasūtra is a practical guide for understanding a unified, systematic doctrine from out of the multifasious material of the Upaniṣads. As regards the number of Upaniṣads, Muktikopaniṣad says that they are 108 in number. They are available as belonging to the various Śākhās of the four Vedas. Muktikopaniṣad mentions the number of Upaniṣads as each Veda has : Ṛgveda - 10, Kṛṣṇayajurveda - 32, Śukla-yajurveda - 19, Sāmaveda - 16 and Atharvaveda - 31 (Total 108). Among these 13 or 14 Upaniṣads are regarded as ancient and important. They are : 10 - known as Daśopaniṣad - ईश, केन, कठ, प्रश्न, मुण्डक, माण्डूक्य, तैत्तिरीय,

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ऐतरेय, छान्दोग्य and बृहदारण्यक plus 4 - कौशीतकी, श्वेताश्वतर, मैत्रायणीय and महानारायण। An account of the contents and importance of these are given here and in the next Unit. A brief account of some of the other Upaniṣads will be also given under the head - other Upaniṣads

3.2.4.i. ĪŚĀVĀSYOPANIṢAD

This is also called Īśopaniṣad. Since it begins with the word ईशावास्यम्, it is called Īśāvāsyopaniṣad. It belongs to the Śuklayajurveda and actually forms the 40th Chapter of the Vājasaneyī Saṃhitā. It contains only 18 Mantras. It is assumed that the number corresponds to the 18 Adhyāyas of the Bhagavadgītā. The statement "तेन त्यक्तेन भुञ्जीथाः" in the first Mantra has been interpreted by Śaṅkarācārya as teaching "Sanyāsa" Between the two निष्ठाs, viz., ज्ञाननिष्ठा and कर्मनिष्ठा, the first one is taught by the first Mantra for the benefit of the Sanyāsins, while the second is taught by the second Mantra, viz., "कुर्वन्नेवेह कर्माणि" for the benefit of those who are incapable of cultivating the first. Other teachers explain that these two Mantras teach अनासक्ति and वैराग्य। This Upaniṣad teaches also ब्रह्मतत्त्वस्वरूप and its special through mutually contradictory adjectives as "अनेजदेकं मनसो नवीयः।" The 7th Mantra teaches that he who knows all beings as the आत्मन्, is not tormented by sorrow and delusion. It is also taught that death is trespassed and immortality is attained through the combination of विद्या and अविद्या।

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विद्यां चाविद्यां च यस्तद्वेदोभयं सह।

अविद्यया मृत्युं तीर्त्वा विद्यया अमृतमश्नुते।।

He who knows both विद्या and अविद्या together, crosses over death through अविद्या and attains immortality through विद्या। Here अविद्या means विद्येतरत् कर्म, Karma as distinguished from knowledge Śaṅkarācārya calls this as ज्ञानान्तर्गतकर्म। The terms सम्भूति and असम्भूति which come in the 12th Mantra have been variously interpreted by the Ācāryas. Śaṅkarācārya explains them as अव्याकृतोपासना and व्याकृतोपासना, while Madhvācārya explains them in terms of सृष्टि and प्रलय। The 18th Mantra teaches मोक्षोपाय and speaks of Paramātman as the end as well as the means.

3.2.4.ii. KENOPANIṢAD

Kenopaniṣad belongs to the Sāmaveda. It is called so because it begins with the word "केन". Since this belongs to the Talavakāra Śākhā, it is also called Talavakāropaniṣad. It consists of four Khaṇḍas. The first two Khaṇḍas are metrical and the other two are in prose. It has in all 34 Mantras. It begins with a question as who induces the mind and as to who creates the first urge in the प्राण। The ब्रह्मस्वरूप has been significantly portrayed with such statements as - know that as Brahman, that which cannot be seen by the eyes and that by which one perceive the eyes. The third and fourth Khaṇḍas gives an Ākhyāna. According to that Ākhyāna, the Brahman brought victory to the gods. But the gods did not

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recognise that victory as brought about by Brahman and thought that it was their achievement. Then Brahman appeared before them in the guise of a Yakṣa, Agni, Vāyu and Indra tried to recognise that Yakṣa Agni could not burn the straw of grass put before them by the Yakṣa and the Vāyu could not move it. When Indra approached near, Yakṣa disappeared. Then the highly effulgent Haimavatī appeared in the sky and told Indra that the Yakṣa was none other than Brahman. The teaching is that Brahman is the Supreme. The reference to Umādevi here is interesting.

3.2.4.iii. KAṬHOPANIṢAD

Kaṭhopaniṣad belongs to the Kaṭhaśākhā of the Kṛṣṇayajurveda. It is divided into two Adhyāyas, each consisting of three Vallis. The first Valli gives the story of Naciketas. This story is an expansion of the story found in the Kāṭhakasaṃhitā. According to the story Vājaśravas, the father of Naciketas, performed a sacrifice in which he was giving old useless cows as the fee. On seeing this Naciketas asked his father "कस्मै मां दास्यसि?" The father said in anger "मृत्यवे त्वां ददामि।" Naciketas went to Yama. Yama was not there when he reached there. Naciketas had to wait for three nights without taking food. As an atonement to that sin of making him wait, yama granted three boons to him. The first two boons pertained to the pacification of the anger of Naciketas as father and the Agnividyā leading to heaven. By way of the third boon Naciketas asked about the truth about

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"Ātman" after death. It was the Brahmavidyā. Yama put forward many temptations before Naciketas to divert his mind from that boon. Naciketas stood firm without yielding to any temptation as said "वरस्तु मे वरणीयः स एव।" In the second Valli Yama was pleased to begin the Ātmavidyā by referring to the concepts of प्रेयस् (happiness here) and श्रेयस् (bliss hereafter). He began his teaching by saying that he would put Brahman in brief and that is in the form of ओम् "सङ्ग्रहेण ब्रवीम्योमित्येतत्।" This Valli contains mantras teaching about भगवत्स्वरूप and आत्मस्वरूप। The third Valli depicts Ātman and Paramātman as residing in the cave of the heart and ordains that the best way of knowing the Paramātman is the conquering of the senses. The first Valli of the second Adhyāya teaches that the धीर (the wise one) would realise the Ātman and that such a person crosses over death for all times. The second Valli teaches how one Ātman appears as many - "एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बभूव।" It is with his lustre that everything shines - "तस्य भासा सर्वमिदं विभाति।" The third Valli describes the Universe as the Aśvattha with its root upwards and branches downwards - "ऊर्ध्वमूलो अवाक् शाखः एषोऽश्वत्थः सनातनः।" This is followed by the depiction of the great power of the Paramātman that out of fear of that everything in the world is in order and everyone including gods perform their duties. He who knows him becomes immortal - "यं ज्ञात्वा मुच्यते जन्तुः अमृतत्वं च गच्छति।" This is the greatness of the ब्रह्मज्ञान।

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3.2.4.iv. PRAŚNOPANIṢAD

Praśnopaniṣad belongs to the Atharvaveda. "भद्रं कर्णेभिः श्रृणुयाम देवाः" is its शान्तिमन्त्र। This Upaniṣad contains six questions put by the seekers of Brahman to the sage Pippalāda. It is in prose and in the form of conversation. Some ancient Mantras are quoted with the preamble "तदेषश्लोकः।" The first question is put by Kabandhī Kātyāyana and it is : From where are these प्रजाs born in this world ? Pippalāda answers this question by referring to the penance of Prajāpati which gave birth to रयि and प्राण as turns. The प्रजासृष्टि issued from them, Prāṇa representing Āditya and Rayi representing Candra. Here we come accross the description of the देवयान and पितृयान paths.

The second question was put by Vaidarbhī The question is : How many gods stand as the support of the प्रजाs ? Who is their leader ? Pippalāda answers saying that they are आकाश, वायु, अग्नि, आपः, पृथिवी, वाक्, मनस्, श्रोत्र and their वरिष्ठ (leader) is प्राण। If प्राण starts departing all will begin to depart. A beautiful analogy is given here (of the bees) - "तद्यथा मक्षिका मधुकरराजानम् उत्क्रमन्तं सर्वा एव उत्क्रामन्ते।" प्राण is all gods.

The third question is by Kausalya Āśvalāyana. It is a clustre of questions as : Whence does प्राण arise ? How does it come to the body ? How does it stay by dividing itself ? How does it depart ? The answer of Pippalāda is on these lines : "आत्मन एष प्राणो जायते" This प्राण is born from Ātman. Like the shadow following a पुरुष, the प्राण follows आत्मन्

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into the body due to Karma. Like an emperor employing different officers for different jobs, प्राण employs its different प्राण elements in the body. प्राण departs through the upward नाडी and goes to देवलोक if the merits are more and to नरलोक if the sins are more.

The fourth question which is put by Sauryayaṇi Gargya, is in the form of this clustre : Who sleeps in the पुरुष ? Who is awake ? Who sees the dreams ? Who gets joy ? In whom are all established ? The answer given by Pippalāda is this : Just as all the rays of the setting sun get united in his तेजोमण्डल and again spread themselves from him when he rises, so do ears etc., become absorbed into the mind of the sleeping person. When the senses such as ears fall asleep. The five vital airs, प्राण, etc., wake up. Then the mind experiences the dream and feels contented. Just as the birds get settled in the tree which is their residence, so everyone get settled in the Paramātman who is of immutable form (अक्षर).

The fifth question is put by Śaibya Satyakāma. The question is : Which is लोक that is won by the worshipper of प्रणव ? Pippalāda answers by saying that he who meditates upon the Supreme Puruṣa through the प्रणव of three मात्राs would become freed from sin, get united with the sun and reaches the ब्रह्मलोक।

The sixth question put by Sukeśa Bharadvāja is

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pertaining to षोडशकलपुरुष। Pippalāda answers this question by saying that since the 16 कलाs प्राण etc., occur in the पुण्डरीकाकाश of the heart, the Puruṣa resides in the body.

3.2.4.v. MUṆḌAKOPANIṢAD

Muṇḍakopaniṣad which is fully metrical belongs to the Atharvaveda. It is divided into three parts called मुण्डकs. Each Muṇḍaka has two Khaṇḍas. It has totally 64 Mantras distributed in six Khaṇḍas - 1.1 - 9, 1.2 - 13, 2.1 - 10, 2.2 - 11, 3.1 - 10 and 3.2 - 11. In the first Khaṇḍa of the first Muṇḍaka, we find the description of the tradition of Atharvaṇa teachers and the division of Vidyā into Parā and Aparā. That through which the अक्षर is realised is Parā and Ṛgveda etc., constitute Aparā. The supremacy of ज्ञानकाण्ड over the कर्मकाण्ड is established here. The transitoriness of the fruits of Karma is actually stated in the second Khaṇḍa of the first Muṇḍaka - "प्लवा ह्येते अदृढा यज्ञरूपाः। ब्रह्मप्राप्ति" has been stated as the highest aim of man. For this, it is suggested that one should find a Guru. The supremacy of Sanyāsa is emphasised here.

The first Khaṇḍa of the second Muṇḍaka is devoted to the depiction of ब्रह्मस्वरूप। It is said that the origin, protection and absorption of the world is from by and into Brahman. Brahman is the inner soul of all (सर्वभूतान्तरात्मम्). The entire Universe is Brahman - "पुरुष एवेदं विश्वम्।" In the second Khaṇḍa of the second Muṇḍaka it is emphatically

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declared that the Supreme should be realised : "तदेतत्सत्यं तदमृतं तद्वेद्धव्यम्", "तमेवैकं जानथ आत्मानम् अन्यवाचो विमुञ्चथ।" Through an analogy, it is said :

प्रणवो धनुश्शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते।

अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत्।।

"प्रणव is the bow, आत्मन् is the arrow, ब्रह्मन् is the target. It should be pierced with vigilance and one should become one with it like the arrow with its target."

The first Khaṇḍa of the third Muṇḍaka deals with the concepts of Ātman and Paramātman. Here comes the famous Mantra of Asyavāmīyasūkta (Ṛv. 1.164.20) :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।

तयोरेकः पिप्पलं स्वाद्वत्त्यनश्नन्यो अभिचाकशीति।।

Two birds have resorted to the same tree. One bird eats the tasty fruits of the tree and other shines without eating. It is taught here that the Paramātman should be attained through ज्ञानप्रसाद only - "न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा। ज्ञानप्रसादेन विशुद्धसत्त्वः ततस्तु तं पश्यते निष्कलं ध्यायमानः।" The second Khaṇḍa of the third Muṇḍaka teaches that he who is blessed with the conquest of Kāma, would be alone eligible for ब्रह्मप्राप्ति। Here too the grace of the Paramātman is inevitable - "यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम्।" The nature of the Mukta has been nicely depicted : "यथा नद्यः स्यन्दमानाः समुद्रे अस्तं गच्छन्ति नामरूपे विहाय। तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम्।।"

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3.2.4.vi. MĀṆḌUKYOPANIṢAD

Māṇḍukyopaniśad belonging to the Atharvaveda is the shortest among the Upaniṣad with only 12 Mantras. It propounds that the ओङ्कार is the entire Universe, the past, the present and the future - "ओमित्येतदक्षरम् इदं सर्वं तस्योपाख्यानं भूतं भवद्भविष्यदिति सर्वम् ओङ्कार एव।" All this is आत्मन्, ब्रह्मन् - "सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात्।" The four स्थानs are जागरितस्थान, स्वप्नस्थान, सुषुप्तस्थान and तदतीतचतुर्थस्थान। ओङ्कार, too, has four parts accordingly as अकार, उकार, मकार and अमात्र (the fourth). The doctrine of this Upaniṣad built on the foundation of ओङ्कार has been developed in his Kārikās by Gauḍapāda. Gauḍapādakārikā has been divided into four parts, the first of which contains the Upaniṣad. The second part is called वैतथ्य or falseness of the doctrine of reality. The third part is called अद्वैत where the identity of the Ātman (Brahman) and Jīva is established. The fourth part is called आलातशन्ति or extinction of the firebrand (circle), wherein the comparison of आलातचक्र is given to explain how plurality and genesis appear to exist in the world.

3.2.4.vii TAITTIRĪYOPANIṢAD

Taittirīyopaniṣad belonging to the Taittirīyaśākha of the Kṛṣṇayajurveda begins with the शान्तिमन्त्र - "शं नो मित्रः शं वरुणः।" The three Ādhyāyas which it contains are called Vallis - शिक्षावल्ली, ब्रह्मवल्ली and भृगुवल्ली। Each Valli has several Anuvākas. Thus the first Valli (शिक्षा) has 12 Anuvākas, the

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second (ब्रह्म) 9 Anuvākas and the third (भृगु) 10 Anuvākas. Each Anuvāka consists of short sentences in prose.

The first Valli called शिक्षावल्ली speaks of the fundamental points of Śikṣāśāstra : "शिक्षां व्याख्यास्यामः। वर्णः स्वरः। मात्रा बलम्। साम सन्तानः। इत्युक्तः शिक्षाध्यायः।" The most important part of this Valli is the स्नातकोपदेश which is of Universal appeal. It is appropriate for all times and for all climes. It begins thus : "सत्यं वद। धर्मं चर। स्वाध्यायान्मा प्रमदः।" The second Valli called ब्रह्मवल्ली gives the स्वरूपलक्षण of ब्रह्मन् as "सत्यं ज्ञानमनन्तं ब्रह्म।" There is a discussion about the process of creation also here. It declares that the ब्रह्मवस्तु is beyond speech and mind and that he who is stationed in ब्रह्मन् will be totally freed from fear. The third Valli called भृगुवल्ली gives the तटस्थलक्षण of ब्रह्मन् as "यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व तद् ब्रह्म।" The most important contribution of this Valli is the पञ्चकोशविद्या dealing with five कोशs called अन्नमय। प्राणमय, मनोमय, विज्ञानमय and आनन्दमय। "आनन्दो ब्रह्मेति व्यजानात्" is the ultimate teaching here.

3.2.4.viii. AITAREYOPANIṢAD

Aitareyopaniṣad belonging to the Ṛgveda, begins with the शान्तिमन्त्र - "वाङ्मे मनसि प्रतिष्ठिता।" This is a short Upaniṣad consisting of three Adhyāyas. There are three Khaṇḍas in the first Adhyāya. This Upaniṣad begins with an account that there was आत्मन् alone before creation and it desired to

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create the worlds - "आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किञ्चन मिषत् स ईक्षत लोकान्नु सृजा इति।" The second Khaṇḍa of the first Adhyāya speaks of अशना-पिपासा। अशना and पिपासा (Hunger and Thirst) wanted a resort. They finally chose पुरुष as their resort. The third Khaṇḍa of the first Adhyāya describes how Ātman resolved to create for the लोक्स and the लोकपाल्स. Here there is an explanation of the word इन्द्र - "इदन्द्रं सन्तं इन्द्र इत्याचक्षते" There is also the explanation of statement "परोक्षप्रिया हि देवाः।" The second Adhyāya (4th Khaṇḍa) deals with three births of पुरुष। It is said that he who understands this secret of "जन्म" will become immortal by getting all the desires fulfilled. The third Adhyāya (5th Khaṇḍa) gives the psychological analysis of पुरुष। "कोऽयमात्मा?" is the question here. The answer is "प्रज्ञानं ब्रह्म" It is declared here - "स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गलोके सर्वान् कामानाप्त्वा अमृतः समभवत् समभवत्।।"

3.2.5 SELF CHECK QUESTIONS

1. Write an essay on the contents of the Āraṇyakas of different Vedas.

2. Write notes on :

   i) Īśavāsyopaniṣad

   ii) Kenopaniṣad

   iii) Kaṭhopaniṣad

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iv) Praśnopaniṣad

v) Muṇḍakopaniṣad

vi) Māṇḍukyopaniṣad

vii) Taittirīyopaniṣad

viii) Aitareyopaniṣad

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UNIT - 3

UPANIṢADS (CONTD.,)

3.3.1 Upaniṣads (Contd.,)

- 3.3.1.i. Chāndogyopaniṣad
- 3.3.1.ii. Bṛhadāraṇyakopaniṣad
- 3.3.1.iii. Śvetaśvataropaniṣad
- 3.3.1.iv. Kauśītakī Upaniṣad
- 3.3.1.v. Maitrāyaṇīyopaniṣad
- 3.3.1.vi. Mahānārāyaṇopaniṣad
- 3.3.1.vii. Other Upaniṣads

3.3.2 The Philosophy of the Upaniṣads

- 3.3.2.i. Brahman
- 3.3.2.ii. Creation
- 3.3.2.iii. Brahman and Jagat
- 3.3.2.iv. The Individual Soul
- 3.3.2.v. Means to Mokṣa
- 3.3.2.vi. Moral Teaching
- 3.3.2.vii. The Nature of Mukta

3.3.3 Questions

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UNIT - 3

UPANIṢADS (CONTD.,)

3.3.1 UPANIṢADS (Contd.,)

3.3.1.i. CHĀNDOGYOPANIṢAD

Chāndogyopaniṣad belongs to the Sāmaveda. It is believed to be the oldest Upaniṣad. It has a unique grandeur in its style and a special depth in its content. It has eight Adhyāyas or Prapāṭhakas. The last three Adhyāyas are of great philosophical importance. Each Adhyāya has several Khaṇḍas. Thus the first has 13, the second 24, the third 19, the fourth 17, the fifth 24, the sixth 16, the seventh 26 and the eighth 15. The total number of Khaṇḍas in the eight Adhyāyas is 154. Each Khaṇḍa contains several prose passages.

The first Prapāṭhaka (Adhyāya) begins with उद्गीथोपासना। The importance of उद्गीथविद्या has been extensively propounded. The identity between उद्गीथ and प्रणव has been told here : "अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इत्यसौ वा अदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरन्नेति।" It reveals the subtle nature of प्रणव and the secret nature of सामगान।

The second Adhyāya teaches the Universe itself as the सामन्। The six types of सामोपसना in the world (लोक), the rain (वृष्टि), the water (जल), the seasons (ऋतुs), animals (पशुs) and

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vital air (प्राणs). Similarly seven types of सामोपासना are also told. In the end there are some सामगानs also.

The third Adhyāya presents मधुविद्या। आदित्य has been called देवमधु - "असौ वा आदित्यो देवमधु।" The आदित्य who has spread his rays in all the four directions is declared as the Ātman. गायत्री has been spoken as all this, what is the past and what is the rest - "गायत्री वा इदं सर्वं भूतं यदिदं किञ्च।" There is an exposition of शाण्डिल्यविद्या। It is summarised in "सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत।" The Ātman who is hidden in the हृदयाकाश is described as more atomic than atom and greater than all this Universe. In the last Khaṇḍa (19th), while explaining Āditya as the Ātman, it is said that Āditya was born from the ब्रह्माण्ड। It is also metaphorically presented that each of the objects of the Universe is a portion of this "अण्ड"

The fourth Adhyāya first gives the story of Jānaśruti Pautrāyaṇa. Jānaśruti received ब्रह्मोपदेश from a ब्रह्मज्ञ called Raikva. The fourth Khaṇḍa of this Adhyāya starts the story of Satyakāma Jābāla. The 10th Khaṇḍa speaks of Upakosala Kāmalāyana, a disciple of Satyakāma Jābāla. There is the teaching of उपकोसलविद्या in terms of "प्राणो ब्रह्म कं ब्रह्म खं ब्रह्म", "य एषोऽक्षिणि पुरुषो दृश्यते एष आत्मा।" In the end it is described how the Ātman reaches the ब्रह्मलोक through देवयान। He joins the presiding deities of अर्चिस्, अहस्सु, पक्ष, मास, संवत्सर, आदित्य, चन्द्र, विद्युत् etc., and reaches the Brahman with the help of अमानव। This is the देवपथ or ब्रह्मपथ। Those who pass

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through this path do not return to the world - "एतेन प्रतिपद्यमाना इदं मानवमावर्तं नावर्तन्ते नावर्तन्ते।"

The fifth Adhyāya first depicts the supremacy of प्राण among the senses. Even after one year when the eyes, ears, mind, speech etc., had left the body, the body was carrying on its activities. But when the प्राण started to depart from the body all the senses became anxious. Then they accepted the greatness of प्राण saying "त्वं नः श्रेष्ठोऽसि।" Then comes the exposition of पञ्चाग्निविद्या in the dialogue between Āruṇeya Śvetaketu and Pravāhana Jaivali. It is Jaivali who teaches this विद्या। Then in the 11th Khaṇḍa, five seekers of Brahman, viz., प्राचीन शाल औपमन्यव, सत्ययज्ञ पौलुषि, इन्द्रद्युम्न भाल्लवेय, जन शार्कराक्ष्य and बुडिल अश्वतराश्वि hold conversation as to who is Ātman and which is the Brahman - "महाशाला महाश्रोत्रियाः समेत्य मीमांसांचक्रुः को नु आत्मा किं ब्रह्मेति।" All of them go to Kekaya Aśvapati with those question. The king Aśvapati taught them वैश्वानरविद्या।

In the 6th Adhyāya, there is the famous dialogue between the son Śvetaketu and the father Uddālaka. The father teaches the son about आत्मविद्या with striking analogies. The Mahāvākya "तत्त्वमसि" comes here. The occasion is given thus : Śvetaketu returned from गुरुकुलवास after studying all the Vedas. His father Uddālaka asked him as what is that after hearing which everything is heard, after knowing which everything is known. Śvetaketu could not answer that question. Then the father taught about that. The concluding teaching was "स य एषोऽणिमा ऐतदात्म्यमिदं सर्वं

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तत्सत्यं स आत्मा तत्त्वमसिश्वेतकेतो।" This Mahāvākya is repeated nine times with nine analogies. This is the most important part of the Upaniṣad.

The 7th Adhyāya contains the आत्मविद्योपदेश given by Sanatkumāra to Nārada. There is reference to the भूमविद्या here as "यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा।" He who sees Ātman in all places and in all objects, becomes स्वराट् with आत्मानन्द - "आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेदं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति।"

The 8th Adhyāya gives first the teaching of दहारविद्या - "दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यम्।" there is also an exposition of the eight गुणs (गुणाष्टक) such as अपहतपाप्मत्व। An account of Prajāpati and his disciples Indra and Vairocana comes here. Here Indra gets the आत्मविद्योपदेश from Prajāpati.

3.3.1.ii. BṚHADĀRAṆYAKOPANIṢAD

Bṛhadāraṇyakopaniṣad belongs to Śuklayajurveda. This was originally a part of Śatapatha-Brāhmaṇa and is said to be its appendix. This Upaniṣad in prose which has the शान्तिमन्त्र - "पूर्णमदः पूर्णमिदम्" (coming at the beginning of the fifth Adhyāya), consists of six Adhyāyas. Each Adhyāya has several Brāhmaṇas. 1 - 6, 2 - 6, 3 - 9, 4 - 16, 5 - 15 and 6 - 5 (total 57).

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This Upaniṣad begins with a symbolic presentation of the अश्वमेध sacrifice. Uṣas is the head of the horse, Sūrya the eye, Vāta is Prāṇa, Saṃvatsara is the Ātman, Dyuloka is the back and Antarikṣa is the belly. Thus the entire Universe has been presented symbolically as the horse. The creation of the world by the Ātman in the form of मृत्यु has been described here. This is followed by an Ākhyāna which depicts प्राण as superior. It is further described nicely that the आत्मवस्तु is superior to everything. It is regarded as the most dear one (Preyas). Hence it is taught - "आत्मानमेव प्रियमुपासीत स य आत्मानमेव प्रियमुपास्ते न ह्यस्य प्रियं प्रमायुकं भवति।"

The second Adhyāya starts with a dialogue among Dṛpta Bālāki, Gārgya and Ajātaśatru (of Kāśī). The state of Ātman in the three states of जाग्रत्, स्वप्न and सुषुप्त has been described here. It is established that the Supreme Soul is the cause for everything through the anology of the spider (ऊर्णनाभि) - "यथोर्णनाभिः तन्तुनोच्चरेद् यथाग्नेः क्षुद्राः विस्फुलिङ्गाः व्युच्चरन्ति एवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे वेदाः सर्वाणि भूतानि व्युच्चरन्ति तस्योपनिषत्सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम्।". In the third Brāhmaṇa we come accross the thinking about मूर्तामूर्त-ब्रह्मन्। It is at the end of this Brāhmaṇa that we come accross the famous teaching "अथात आदेशो नेतिनेति।" The fourth Brāhmaṇa contains dialogue between Yājñavalkya and Maitreyī (his wife). Here Yājñavalkya teaches ब्रह्मस्वरूप to Maitreyī - "अत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः।" With many charming analogies, Yājñavalkya depicts how ब्रह्मन् is the "एकायन" - "यत्र वा अस्य सर्वम् आत्मैवाभूत्तत्केन कं जिघ्रेत् तत्केन कं पश्येत् केन कं श्रृणुयात् तत्केन कमभिवदेत् तत्केन कमन्वीत

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तत्केन कं विजानीयात् विज्ञातारमरे केन विजानीयात्।". The next Brāhmaṇa gives an explanation of the मधुविद्या of Dadhyaṅ Atharvaṇa. There is a वंशक्रम given at the end of the last Brāhmaṇa of this Adhyāya.

The third Adhyāya contains a debate between Yājñavalkya and each of the Brahmavādins assembled in the court of King Janaka. Yājñavalkya answers the probing questions of each of them and defeats each of them in the debate. One of the participant in the debate is Gārgī Vācaknavī, a Brahmavādinī. How probing and subtle are the questions put by Gārgī can be measured by the fact that Yājñavalkya warns her not to proceed with the qustion or else her head would be broken into pieces. Janaka honours Yājñavalkya with large large wealth in the form of cows.

The fourth Adhyāya contains the imparting of तत्त्वज्ञान by Yājñavalkya to Janaka. This explanation of the आत्मतत्त्व forms the peak of teaching in this Upaniṣad. The teachings "स वा अयमात्मा ब्रह्म", "मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति", "तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्रह्मणः", "स एष नेति नेति" etc., come here. The fifth Brāhmaṇa of this Adhyāya contains another dialogue between Yājñavalkya and Maitreyī. In the end of the Adhyāya another वंशक्रम has been given.

The fifth Adhyāya begins with the शान्तिमन्त्र "पूर्णमदः पूर्णमिदम्" as already noted. In the second Brāhmaṇa there is charming dialogue between Prajāpati on the one hand and gods, demons and men separately on the other hand, which brings out the greatness of the values दम, दया and दान

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(द - द - द). "दत्त, दाम्यत, दयध्वम्" - is the most effective teaching. There are so many ideas pertaining to morals, creation and the other world in this Adhyāya.

The first Brāhmaṇa of the sixth Adhyāya gives the story of controversy as to which is superior among the senses. This story is already noticed in the Chāndogyopaniṣad. This is followed by a dialogue between Śvetaketu Āruṇi and Pravāhaṇa Jaivali. Here Jaivali teaches पञ्चाग्निविद्या। This is also found in the Chāndogyopaniṣad. Then come two Brāhmaṇas of sacrificial importance. Finally comes the वंशक्रम।

3.3.1.iii. ŚVETĀŚVATAROPANIṢAD

Śvetāśvataropaniṣad, a Śaiva Upaniṣad, which belongs to the Kṛṣṇayajurveda, has "सह नाववतु" as its शान्तिमन्त्र। It is divided into six chapters. They have respectively 16, 17, 21, 22, 14 and 23 Mantras. The total number of Mantras is 113. The main theme of the Upaniṣad has been stated in the very first Mantra : Which is the cause of the world ? Whence did we come ? On whose ordination arise the joys and sorrows? There is a clustre of questions here. This chapter depicts the nature of ज्ञ and अज्ञ (Known and Unknown), which are जीव and ब्रह्मन्। There is the teaching of द्वैत here by the statements "ज्ञाज्ञौ द्वावजावीशानीशौ", "क्षरं प्रधानममृताक्षरं हरः" etc.

The Second Chapter deals with योग। The account of योग here is a precursor of the Pātañjala Yoga. The method of

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concentrating the mind is explained here : "त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिवेश्य", "मनोनुकूले न तु चक्षुपीडने गुह्यानि वाताश्रयणे प्रयोजयेत्" - such and other statements depict that method. The experience of Yoga is stated as "एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे।"

The Third Chapter expounds ब्रह्मतत्त्व and आत्मतत्त्व through Mantras drawn from the रुद्राध्याय, पुरुषसूक्त and other parts of the Vedic Saṃhitās and other Upaniṣads.

The Fourth Chapter discusses about the nature of जीव and ब्रह्मन्। Here the ब्रह्मवस्तु has been called रुद्र, महेश्वर। There is a clear reference to शक्तितत्त्व as the inseparable principle of power of Śiva (Rudra). Many Śaktis (ईशनी) are recognised here - "परास्य शक्तिर्वविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च।" It teaches here that he who knows the ब्रह्मवस्तु would attain अमृतत्त्व - "य एनमेवं विदुरमृतास्ते भवन्ति।"

The Fifth Chapter refers to the सांख्यतत्त्व of Kapila. There is reference to त्रिगुण concept and प्रकृति as the माया of Maheśvara. The message is that one should become freed from all कर्मपाशs by realising Him, who is the singular cause of all, who is the Lord of all, who is the Supreme Soul and who is without a second - "अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम्। विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः।"

The Sixth Chapter discusses about कर्मसिद्धान्त। The world is subjected to bondage and liberation according to Karma. Mokṣa results from the exhaustion of Karma. It is ईश्वर who is the controller of Karma. He is outside the

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कर्मचक्र। Here is the महेश्वर of all the ईश्वरs. He is the God of gods. He is described as - "कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च।". In order to realise this परमतत्त्व, the Gurubhakti has been ordained as the primary necessity. "यस्य देवे परा भक्तिः यथा देवे तथा गुरौ।"

3.3.1.iv. KAUŚĪTAKĪ UPANIṢAD

Kauśītakī Upaniṣad belongs to the Ṛgveda. "वाङ्मे मे मनसि प्रतिष्ठिता" is its शान्तिमन्त्र। It is an Upaniṣad in prose divided into four chapters. The name of Kauśītakī comes here - "प्राणो ब्रह्मेति स्माह कौशीतकिः।" The contents are the same as those found in other Upaniṣads. **The First Chapter** gives a detailed description of the देवयान and पितृयान। It is described that he who follows the देवयान passes through अग्निलोक, वायुलोक, आदित्यलोक, वरुणलोक, इन्द्रलोक and प्रजापतिलोक and reaches the ब्रह्मलोक। There he comes to river Virajā. Five hundred Apsaras damsels greet him and adorn him with "ब्रह्मालङ्कार" with garlands of flowers, collyrium, powder, cloths and fruits. Then he gets ब्रह्मगन्ध and ब्रह्मतेजस्। These are the additional details about देवयान। **The Second Chapter** discusses about प्राणविद्या as taught by Paiṅgya. There is reference to Paiṅgya saying that Paiṅgya taught about प्राण as ब्रह्मन्. Both Paiṅgya and Kauśiṭaki are known to have attached great importance to Sanyāsa. The vows to be observed by the साधक are explained here. **The Third Chapter** presents a dialogue between Pratardana Daivodāsi and Indra. Many passages found in the Chāndogya and the

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Bṛhadāraṇyaka are quoted here. **The Fourth Chapter** contains a dialogue between Gārgya Bālāki and Kāśya Ajātaśatru. This is also taken from the Chāndogyopaniṣad.

3.3.1.v. MAITRĀYAṆĪYOPANIṢAD

Maitrāyaṇīyopaniṣad belongs to the Maitrayaṇīyaśākhā of the Kṛṣṇayajurveda. It is an Upaniṣad taught by Sage Maitri - "इयं ब्रह्मविद्या राजन्नस्माकं भगवता मैत्रिणा ख्याता।" It consists of seven Prapāṭhakas, of which the last two are regarded "Khila". The first Prapāṭhaka begins with a dialogue between Bṛhadratha and Śākāyaṇa. Here Śākāyaṇa teaches the ब्रह्मतत्त्व as taught by Maitri. There is also a dialogue between Vālakhilya and Prajāpati. This is divided into three parts. The first part occupies the first four Prapāṭhakas. The second part occupies the sixth Prapāṭhaka upto the 29th Khaṇḍa. The third part occupies the entire seventh Prapāṭhaka. In all these the statements of other Upaniṣads are quoted by referring to them with the words "अथाह" or "अन्यत्राह". The quotations are from Chāndogyopaniṣad, Kaṭhopaniṣad, Praśnopaniṣad etc. Some of the interesting pieces of information are about चन्द्रवंश and सूर्यवंश, astronomical observations, acting and painting, "Trimūrti" - रुद्रस्तामसोंशः ब्रह्मा राजसः विष्णुः सात्विकः the षडङ्गयोग consisting of प्राणायाम, प्रत्याहार, ध्यान, धारणा, तर्क and समाधि, etc. The Yoga referred to here is different from Pātañjala-Yoga.

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3.3.1.vi. MAHĀNĀRĀYAṆĪYOPANIṢAD

Mahānārāyaṇīyopaniṣad is the 10th Araṇa of the Taittirīyāraṇyaka belonging to Taittirīyaśākhā of the Kṛṣṇayajurveda. Its शान्तिमन्त्र is "सह नाववतु।" It contains several Mantras taken from other Upaniṣads. The Mantras such as त्रिसुपर्ण, मधुमती, पञ्चब्रह्म (सद्योजात, वामदेव, अघोर, तत्पुरुष and ईशान) and Mantras eulogising other gods are found. There are 25 Khaṇḍas in this Upaniṣad. The 23rd and the 24th Khaṇḍas contains Mantras pertaining to न्यास। The last Khaṇḍa gives a nice metamorphical presentation of the आत्मयाग।

This is a brief account of the 14 Upaniṣads which are regarded as older Upaniṣads. In the next section a brief account of some of the other Upaniṣads is given.

3.3.1.vii. OTHER UPANIṢADS

Among the other Upaniṣads, **Kaivalyopaniṣad** is a Śaiva belonging to the Kṛṣṇayajurveda. It is a small Upaniṣad consisting of 24 Mantras. It is in the form of a dialogue between Āśvalāyana and Prajāpati. It emphasises संन्यासाश्रम and गुरु as important for Mokṣa. **Jābālopaniṣad** belongs to Śuklayajurveda. It is also a Upaniṣad. It contains the teaching of Yājñavalkya and prescribes शतरुद्रीयजप। It also gives importance to Sanyāsa. **Bṛhajjābālopaniṣad, Bhasma-jābālopaniṣad, Rudrākṣajābālopaniṣad** and some of the other Upaniṣads belonging to the Atharvaveda. "भद्रंकर्णेभिः"

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is the शान्तिमन्त्र of Bṛhajjābālopaniṣad. It has eight ब्रह्मणs. Some are in prose and some are in poetry. It speaks of the importance of भस्मधारण as taught through a dialogue between Bhusuṇḍa and Kalāgni Rudra. Bhasmajābālopaniṣad gives details about the different kinds of Bhasma and the methods of preparation and prescribes the places of the body to which भस्म should be applied. उद्धूलन, स्नान and त्रिपुण्ड्रधारण by भस्म are explained. Rudrākṣajābālopaniṣad gives a Purānic account about the birth of Rudrākṣa. It is said that Rudrākṣas were born from the drops of tears that fell from the eyes of Śiva when he intently looked at the three aireal cities to burn them. The importance of Rudrākṣas, the places where they are to be borne and number of them to be borne on each limb of the body. There is one **Jābālī Upaniṣad** which belongs to the Sāmaveda. It is in the form of a dialogue between Jābālī and Paippaladi. It portrays the Jīva as पशु and Īśa as पशुपति। Here we find the roots of पाशुपतमत। It also gives an account of भस्मधारण।

There are many Śaiva, Vaiṣṇava, Śākta Upaniṣads published by Adyar Theosophical Society, Madras under the titles : "Unpublished Upaniṣads" and "Śaiva Upaniṣads" Chaukhāmbā publishers have brought out a volume of Upaniṣads containing more than 108 Upaniṣads.

3.3.2 THE PHILOSOPHY OF THE UPANIṢADS

उपनिषत् which is derived from the root षदॢ (सद् to sit)

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with the prepositions उप and नि, means the secret knowledge to be obtained from the Guru by sitting (सद्) intently (नि) near him (उप). This knowledge is to be given only to the eligible persons after duly testing them. (Vide Kaṭhopaniṣad, where Naciketas is tested by Yama through many temptations). The Muṇḍakopaniṣad (1.2.12, 13, 18) prescribes that the Upaniṣadic doctrine should be taught by the Guru to a disciple who is devoted, who is of peaceful from mind and who is restrained in his senses. Whatever the doctrine that is taught in the Upaniṣads, it is taught in a simple and yet meaningful language with anecdotes and analogies that are striking and appropriate and with dialogues that are directly appealing to the heart. It is these specialities of the Upaniṣads that have influenced the minds of all thinkers of the world irrespective of times and climes.

The first question that arises here is : Whether the Upaniṣads teach one uniform doctrine ? This is an important question because the materials found in the Upaniṣads reflect the doctrines of various systems such as Sānkhya, Yoga, etc. (Vide Chāndogya, 6 - 9; Śvetaśvatara, 4 - 5, etc.,). The division of Padārtha in terms of पञ्चतन्मात्र, etc., is found for the first time in the Upaniṣads. Hence, it has to be admitted that Upaniṣads do not teach one doctrine, but teach many doctrines. Any study of these with an impartial attitude would show the truth of this. Scholars are of the confirmed view that since the Upaniṣads are also collections like Ṛksaṃhitā they propound many doctrines. (Vide R.G. Bhandarkar: Vaiṣṇavism, Śaivism and Minor Religious

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Systems, p.1; Prof. M. Hiriyanna : Outlines of Indian Philosophy, p. 53).

Althought there are many doctrines told in the Upaniṣads, all doctrines are not given equal importance. Some teachings flash for a moment and disappear and some others have been briefly and often cursorily told. But the most outstanding and persistent doctrine that is taught in them is that which goes by the name "Vedāntadarśana". The ब्रह्मतत्त्व is the crown of this doctrine. The other concepts that go with it are जीवात्मन्, जगत्, मुक्ति, मुक्तिसाधन, सृष्टिरहस्य etc. What is the वेदान्त doctrine that is taught in the Upaniṣads, is succinctly put by the Śvetaśvatara in its very first Mantra :

किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च संप्रतिष्ठा।

अधिष्ठिता केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम्।।

Which is the cause ? Is it ब्रह्मन् ? Whence did we come? By whose ordination we suffer the experiences of joy and sorrow ? Where do we go from here ? Such are the perennial questions before man. These are the questions which are many. Yet they have one and only one answer and that is ब्रह्मन्। With this background we propose to present a brief account of the philosophy of the Upaniṣads under the heads - (i) Brahman, (ii) Creation, (iii) Brahman and Jagat, (iv) Jīvātman (Individual Soul), Means to Mokṣa, (v) Moral Teaching and (vi) The Nature of Mukta.

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3.3.2.i. BRAHMAN

Upaniṣads call the परवस्तु which is the cause of the world by different means as सत्, आत्मन्, ब्रह्मन्, अक्षर, आकाश etc. All the happenings of the worlds (or the Universe) depend upon the ब्रह्मवस्तु। It is from the ब्रह्मवस्तु that the creation, the maintenance and the annihilation of the world occur : "यतो वा इमानिभूतानि जायन्ते। येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्ति। तद् विजिज्ञासस्व। तद् ब्रह्म" (Taittirīya, 3.1) is the Keynote of this taught. It is described as the Ātman who is more atomic than the atom and greater than the greatest - अणोरणीयान् महतो महीयान् (Kaṭha, 1.2.20). He is the Inner Self of all beings - सर्वभूतान्तरात्मा (Kaṭha, 2.2.12, Bṛhat, 3.7.15) as he has entered the Universe which he has created - तत् सृष्ट्वा तदेवानुप्राविशत्। (Taittirīya, 2.6). He has entered into the caves of the hearts of all; yet he cannot be seen by any one - (Kaṭha, 1.2..12). He has also enveloped everything - ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् (Īśāvāsya, 1). Thus Brahman is both immanent and transcendent. Everything is in his control and he is the ruler of the Universe (Bṛhat, 6.4.22). He is of the nature of truth, knowledge and infinity - सत्यं ज्ञानमनन्तं ब्रह्म। (Taittirīya, 2.1). He is the Lord and king of all beings; in him, the Ātman, all beings, all gods, all worlds, all Jīvās are fused to him like the spokes are joined to the rim and the axle of a wheel : "स वा अयमात्मा सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा, तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिताः, एवमेवास्मिन्नात्मनि सर्वाणि भूतानि सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्व एत आत्मानः समर्पिताः।" (Bṛhad, 2.5.15). Everything comes from him and everything enters into him again like

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the spider's web from and into the spider and like the sparks from and into fire - "यथोर्णनाभिः सृजते गृह्यते च", "यथा प्रदीप्तात् पावकात् विस्फुलिङ्गाः" (Muṇḍaka, 1.7; 2.1). The same Brahman is described in terms of अक्षर by Yājñavalkya in his debate with Gārgī Vācaknavī (Bṛhad, 3.8.8 - 11). The Upaniṣads describe the creation of the world from this Ātman or Brahman.

3.3.2.ii. CREATION

The answer to the question as to who created this world of wonderful forms and bewildering variety, is uniformally one in the Upaniṣads and that is in terms of ब्रह्मन्, सत्, अक्षर or आत्मन्। The Chāndogya says - "सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्।" (6.2.1). By using the terms एकमेव and अद्वितीयम्, the Chāndogya says that there nothing other than सत् or ब्रह्म before creation and implies thereby that the same ब्रह्मन् become this world of variety by assuming नामरूप। It is presented in many ways. The Chāndogya says that the ब्रह्मन् wanted to become many, created the तेजस् with this resolve, the तेजस्, too, wanted to become many and created जल and the जल, in turn, desired to become many and created अन्न - "तदैक्षत बहुस्यां प्रजायेयेति। तत्तेजोऽसृजत्। तत्तेज ऐक्षत बहु स्यां प्रजायेयेति। तदपोऽसृजत। ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति। ता अन्नमसृजन्त।" (6.2.3, 4). It is from these three elements, तेजस्, आपः and अन्न, that are the cause of all beings - birds, serpents, men, animals etc. Thus having created these three, Brahman resolved to create the world of the

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nature of नाम and रूप by combining those three and by himself entering them with the जीव - "सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति।" (Chāndogya, 6.3.2). Thus through the त्रिवृत्करण of the three elements (called देवताs) and the अनुप्रवेश of ब्रह्मन् with जीवात्मन्, the world of नाम and रूप was formed. This is presented by the Taittirīyopaniṣad (2.6) in these terms - "सोऽकामयत। बहु स्यां प्रजायेयेति। स तपोऽतप्यत। तपस्तप्त्वा। इदं सर्वमसृजत। यदिदं किञ्च। ततसृष्ट्वा तदेवानुप्राविशत्। तदनुप्रविश्य तच्च त्यच्चाभवत्।" The same is the truth about creation which Uddālaka Āruṇi expounded to his son Śvetaketu - "सन्मूलाः सोम्येमास्सर्वाः प्रजास्सदायतनाः सत्प्रतिष्ठाः यथा तु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत् त्रिवृत् एकैका भवति।" (Chāndogya, 6.8.6). All this which is "सन्मूल" returns back to the सत् only. That is called लय। Their home is सत् - सदायतनाः। Their support (स्थिति) is also सत् - सत्प्रतिष्ठाः।

3.3.2.iii. BRAHMAN AND JAGAT

It is noted above that it is ब्रह्मन् who assumes नाम and रूप and becomes the world. In that case what is the relation between the Brahman and Jagat ? Vedānta philosophers answer this question differently. The भेदवादिन्s speak of the reality of both Brahman and Jagat. The Dvaitins consider प्रकृति as the उपादानकारण and ब्रह्मन् as the mere निमित्तकारण of Brahman. Viśiṣṭādvaita considers Brahman as the उपादानकारण as well as the निमित्तकारण of the world. It says that सूक्ष्मचिदचिदात्मक ब्रह्मन् becomes स्थूलचिदचिदात्मक, with विकार in

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the case of अचेतनांश, ज्ञानसंकोच in the case of चेतनांश (जीव) and अविकारत्व in the case of ब्रह्मवस्तु। Advaita teaches two types of relation between Brahman and Jagat as सप्रपञ्चत्व and निष्प्रपञ्चत्व। सप्रपञ्चवाद is supported by "सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत।" (Chāndogya, 3.14, see also Bahad, 3.8). The निष्प्रपञ्चवाद is supported by the "नेति नेत्यात्मा" doctrine of the Bṛhadāraṇyaka. It is the ब्रह्मन् that is सत्य and from the standpoint of that ultimate truth, the world is false. This is the Advaita stand. Thus the Upaniṣads teach both the परिणामवाद and the विवर्तवाद। Yet there is no direct and conclusive statement as regards the question whether the world is different from Brahman or same as Brahman. Although it is difficult to give a conclusive answer, it has to be admitted that Brahman and Jagat are really related. Then what is the nature of the relation ? When it is said that Brahman is both the उपादानकारण and the निमित्तकारण of the world, it must be admitted that there is a relation between them. The concept of सूत्रात्मन् rooted in the suggestions from Yājñavalkya's exposition about सूत्र to Gārgī, which is expressed later in the Bhagavadgīta has to be accepted. Then Brahman should be regarded as the सूत्र that passes through and bind all the animate and the inanimate object like a thread passing through the holes of the jewels and bind them together : "मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव।" (Bhagavadgīta, 7.7).

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3.3.2.iv. THE INDIVIDUAL SOUL (JĪVĀTMAN)

The Upaniṣads describe the nature of Individual Soul (जीवात्मन्) in the same way as they do that of the Paramātman (ब्रह्मन्). The Mantra "द्वा सुपर्णा सयुजा सखाया," etc., (Muṇḍaka, 3.1.2) describes how the जीव and the देव reside together in the tree in the form of body in this world. One (i.e., जीव) experiences the कर्मफल (पिप्पलम् अत्ति) while the other (देव) remains a silent witness. Like the परमात्मन् the जीवात्मन् is also without birth and death - "न जायते म्रियते वा विपश्चित्" (Kaṭha, 1.2.18). According to the Upaniṣads, the जीवात्मन् is also a reality (सत्यभूत) and is different from the body, senses, mind, life-breath and intellect. This point is very nicely brought about by the dialogue between Prajāpati and Indra. Prajāpati was approached by Indra and Virocana (Asura king). Prajāpati was pleased to give them आत्मविद्या after 32 years of their ब्रह्मचर्य at his feet. The first lesson of Prajāpati was that the Ātman is the reflection of the person in the eyes of another person - "य एषोऽक्षिणि पुरुषो दृश्यते स आत्मा।" (Chāndogya, 8.7.4). Virocana became satisfied with this and returned. But Indra thought that what is reflected being the body, it cannot be Ātman and persisted with his determination to know Ātman. The second lesson after 32 years again was that he who is seen happily active in a dream is the Ātman - "य एष स्वप्ने महीयमानश्चरति एष आत्मा।" (Chāndogya, 8.10.1). Indra thought that he who laughs and weeps due to joy and sorrow in the dream cannot be Ātman and approached Prajāpati again to know the truth. Again after 32 years, Prajāpati gave the third lesson saying that he

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who is fast asleep, who is peaceful and who does not experience any dream, is the Ātman - "तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानाति, एष आत्मा।" (Chāndogya, 8.11.1). Indra was not satisfied with this teaching also because one without consciousness as in सुषुप्ति cannot be the Ātman. To him again after 32 years Prajāpati gave the fourth lesson which the final one. This body is transitory; it is subjected to death. The real nature of Ātman is the "absence of body." The body is only a temporary residing place for the Ātman due to his Karma. Ātman gets associated with the body and becomes pestered by प्रिय and अप्रिय। As long as the association with the body lasts, there is no relief from सुख and असुख। when he is freed from the body, प्रिय and अप्रिय do not touch him. The Jīvātman departs from this body, unites with the परंज्योति and shines with his natural lustre: "मघवन् मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्याम्, न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः।", "एवमेवैष सम्प्रसादः अस्माच्छरीरात्समुत्थाय परंज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते।" (Chāndogya, 8.12.1; 8.12.3).

Why this eternal Ātman takes birth at all ? An answer to this has been given in the dialogue between Yājñavalkya and Jāratkārava Ārtabhāga (Bṛhad, 3.2.13): "तौ होत्क्रम्य मन्त्रयाञ्चक्षते तौ च यदूचतुः कर्म हैव तदूचतुः अथ यत्प्रशसंसतुः कर्म हैव तत्प्रशशंसतुः पुण्यो वै पुण्येन कर्मा भवति पापः पापेनेति।" The teaching here is that Karma is the cause for the cycle of birth and death. The same idea is expressed in the Kaṭhopaniṣad 2.2.7.

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3.3.2.v. MEANS TO MOKṢA

The message of the Upaniṣads is that everyone should try to get relief from the cycle of birth and death (the wheel of Saṃsāra) and to attain immortality. The freedom from the bondage of transmigration, the net of neiscience (अज्ञान) is Mokṣa. The Paramātman (आत्मैकत्व) should be realised through the eradication of neisceince and the understanding (श्रवण, मनन, निदिध्यासन) of the significance of Mahāvākyas such as तत्त्वमसि। That is Mokṣa. The Paramātman is inside us. Yet it is difficult to realise him. For that purpose we should seek his grace, remembering the statement "यमेवैष वृणुते तेनलभ्यः" (Kaṭhopaniṣad, 1.2). It is ordained that "आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः" (Bṛhad, 4.5.6). Having said this Yājñavalkya told Maitrāyī that if that आत्मन् is known everything is known - "मैत्रेय्यात्मनि खल्वरे दृष्टे श्रुते मते विज्ञाते इदं सर्वं विदितम्।" (Bṛhad, 4.5.6).

Upaniṣads speaks of the means to attain मोक्ष। They say that primarily the knowledge (ज्ञान) is the means to मोक्ष। This is what is stated in such statements as "तरति शोकम् आत्मवित्", "ब्रह्मविद् ब्रह्मेन भवति", "आत्मविदाप्नोति परम्", "य एतद्विदुरमृता ते भवन्ति", "तमेवं विद्वान् अमृत इह भवति", etc. Similarly उपासना and भक्ति are spoken as the means to मोक्ष। This is taught in such statements as "तज्जलानिति शान्त उपासीत", "तद्ब्रह्मेत्युपासीत", "आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः", etc. वेदन, ज्ञान and other words are used in the sense of उपासना। They are to be taken as referring to भक्ति also. Hence ज्ञान and भक्ति have been advocated as the means

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to मोक्ष। (vide Śvetāśvatara, 1.6, 2.15; Īśāvāsya 11; Bṛhad. 4.4.21; Kaṭha 1.2.12). The Advaita view is that ज्ञान alone is the means to मोक्ष and other Vedānta schools are of the view that ज्ञान and भक्ति are the means to मोक्ष। These other schools also speak of कर्म also as the means to मोक्ष। The second Mantra of the Īśāvāsya is the authority for this. Other Upaniṣads such as Śvetāśvatara speak of this and also about योग as the means to मोक्ष।

3.3.2.vi. MORAL TEACHING

In order to get relief from the clutches of Saṃsāra, it is necessary to practice strict morality and perform duties without attached to the fruit of action. Purity of conduct, faultless living and sense-control are necessary for this, as said by the Kaṭhopaniṣad (1.3.7) in an alternative way: "यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः। न स तत्पदमाप्नोति संसारं चाधिगच्छति।।". The moral teachings such as "तेन त्यक्तेन भुञ्जीथाः मागृधः कस्यस्विद्धनम्" (Īśāvāsya, 1), "दत्त दाम्यत् दयध्वम्" (Bṛhad. 5.2), "सत्यमेव जयते नाऽनृतम्" (Muṇḍaka, 3.6), "श्रद्धया देयम्। अश्रद्धयाऽदेयम्। श्रिया देयम्। ह्रिया देयम्। भिया देयम्। संविदा देयम्" (Taittirīya, 1.11), "अथ यत्तपो दानम् आर्जवम् अहिंसा सत्यवचनम् इति ता अस्य दक्षिणाः" (Chāndogya, 3.17.4), etc., are enlightening and they are such as to elevate man to immortality.

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3.3.2.vii. THE NATURE OF MUKTA

The Upaniṣads never look upon Mokṣa as a state of शून्य। Those who are freed from नाम and रूप and who merge into Brahman as मुक्तs. It is like the rivers becoming one with the ocean discarding their identity: "यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय। तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम्।।" (Muṇḍaka, 3.2.8). This Mokṣa is a positive state of incomparable bliss. It is inexhaustive bliss. मोक्ष does constitute आत्मविकास but not आत्मनाश।

Some Śrutis say that the Muktas become equal to the Paramātman and that they reside in the ब्रह्मलोकs: "निरञ्जनः परमं साम्यमुपैति" (Muṇḍaka, 3.1.3); "ते ब्रह्मलोकेषु तु परान्तकाले परामृताः परिमुच्यन्ति सर्वे" (Muṇḍaka, 3.2.5). It may be noted here that the same Upaniṣad which gives the analogy of rivers and the ocean to show the merging of the Jīvas in Brahman, is giving the other views also in its other Mantras. Some Śrutis say that the मुक्तs become one with the परमात्मन्. This is also a statement of Muṇḍaka. कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति (Muṇḍaka, 3.2.5). "यथोदकं शुद्धे शुद्धमास्तिकं तादृगेव भवति". This is a statement of the Kaṭhopaniṣad (2.15).

3.3.3 QUESTIONS

1. Write an essay on the Philosophy of the Upaniṣads.
2. Bring out the importance of Chāndogyopaniṣad and Bṛhadāraṇyakopaniṣad.

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3. Write short notes on the following :

i) Śvetāśvataropaniṣad

ii) Kauśītakī Upaniṣad

iii) Maitrayanīyopaniṣad

iv) Mahānārāyanopaniṣad

v) Śaiva Upaniśads

vi) Concept of Brahman

vii) Concept of Jīvātman

viii) Brahman and Jagat

ix) Moral teachings in the Upaniṣad

x) The nature of a Mukta

xi) Means to मोक्ष।

NOTES

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NOTES

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UNIT - 4

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UNIT - 4

VEDĀṄGAS

3.4.1 INTRODUCTION

Vedāṅga means an aid to understand Veda. The term "अङ्ग" means "उपकारक" - अङ्ग्यन्ते ज्ञायन्ते अमीभिः इति अङ्गानि, i.e., those by which something is known are the "Aṅgas". Veda is a store of knowledge which is difficult to understand. The language being ancient, is not easy to understand. The कर्मकाण्ड taught by the Vedas requires some guides to practice it in due order. Thus the Śāstras which help to understand the form of language of Veda characterised by accent, etc., the content which is of great variety and depth and the method and procedure of the sacrificial ceremony in its due order and propriety, to fix the auspicious timings for the sacrifices, to prepare the altar for fire, etc., are called the Vedāṅgas. The Mantras of the Veda are to be recited in their correct form and tone without committing any mistakes in the pronunciation of the letters and accents. The main purpose of Vedas is to conduct the sacrifices properly. The forms of the words, i.e., grammatical analysis of the forms of Veda which is many ways differ from the forms of classical Sanskrit, should be understood for proper understanding the language of Veda. The knowledge of metre, too, is required for the correct recitation of Vedic Mantras. Proper fixation of auspicious

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time for the sacrifices is necessary for the attainment of required result (Phala). Etymological interpretation of the words of Veda is necessary for understanding that language. All these requirements are fulfilled by the Vedāṅgas. An account of the Vedāṅgas is given in brief here.

3.4.2 OBJECTIVES

This Unit proposes to give an idea of the help rendered by the Vedāṅgas to interpret, understand and make proper use of the Mantras. These are inevitable aids to the study of the Veda. Though these were originally intended to serve the purpose of Veda, they have all developed further and extended their scope so as to apply to the post-Vedic literature.

Hence, the history of those branches of study have to be traced to their ancient counterparts. In this the study of the ancient literature of the Vedāṅgas is of great help. Hence an account of them is given to inspire the students to take up the study of those to enable them to trace the roots of their disciplines of study.

3.4.3 SIX VEDĀṄGAS

It is well-known that Vedāṅgas are six in number. The six Vedāṅgas are : (1) Śikṣā, (2) Kalpa, (3) Vyākaraṇa, (4) Nirukta, (5) Jyotiṣa and (6) Chandas. **Śikṣā** is the

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science of pronounciation, i.e., the science of स्वर and वर्ण। **Kalpa** helps in the proper conduct of the sacrifices giving directions about the procedure and use of Mantras. **Vyākaraṇa** gives the प्रकृति-प्रत्यय analysis of the words and help in understanding the language. **Nirukta** gives the etymology of Vedic names and words and helps in interpretation. **Jyotiṣa** helps in fixing the auspicious time for the sacrifices. **Chandas** gives the knowledge of metres which helps in the proper recitation of the Mantras.

3.4.4 ŚIKṢĀ

Śikṣa occupies an important position among the Vēdāṅgas. The statement "शिक्षा घ्राणं तु वेदस्य" indicates this. Sāyaṇa has described Śikṣā as - "स्वरवर्णाद्युच्चारणप्रकारो यत्र शिक्ष्यते उपदिश्यते सा शिक्षा" (Ṛgbhāṣyabhūmikā - "That which teaches the pronunciation of स्वरs and वर्णs is the Śikṣā"). Vedic Mantras should be recited without any error in pronunciation : An example of इन्द्रशत्रुर्वर्धस्व is given as an example to show how the error in accent led to the difference in meaning. The compound इन्द्रशत्रु can be analysed as a Tatpuruṣa as well as Bahuvrihi - इन्द्रस्य शत्रुः (शातयिता - killer) is Tatpuruṣa Then it is अन्तोदात्त as per "समासस्य" (पा. 6.1.223). इन्द्रः शत्रुः यस्य सः (he whose killer is Indra) is Bahuvrihi. Then as per "बहुव्रीहौ प्रकृत्या पूर्वपदम्" (पा. 6.2.1) the first member retains its original accent (i.e., इन्द्र retains its आद्युदात्तत्व). The change in accent results in the change of meaning.

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This Vedāṅga has been developed right from ancient times. In the Brāhmaṇas, some rules governing Śikṣā are found. In the Taittirīyopaniṣad the first Vallī is called शिक्षावल्ली। All the basic ideas about शिक्षा are given there : "शीक्षां व्याख्यास्यामः। वर्णः स्वरः। मात्रा बलम्। साम सन्तानः। इत्युक्तः शीक्षाध्यायः।" वर्ण refers to letters of the वर्णमाला in Sanskrit. स्वर refers to the three accents, Udātta, Anudātta and Svarita. मात्रा means the syllabic instant required for pronunciation like ह्रस्व, दीर्घ and प्लुत (ह्रस्व - १ मात्राकाल, दीर्घ - २ मात्राकाल and प्लुत - ३ मात्राकाल). बल refer to प्रयत्न which is first two fold as आभ्यन्तर and बाह्य, आभ्यन्तर is fourfold as स्पृष्ट, ईषत्स्पृष्ट, विवृत and संवृत। बाह्य is elevenfold as विवार, संवार, श्वास, नाद, घोष, अघोष, अल्पप्राण, महाप्राण, उदात्त, अनुदात्त and स्वरित। साम means साम्य। when the pronunciation is faultless and endowed with Guṇas such as माधुर्य, it is called साम। सन्तान means संहिता or अतिशयितसन्निधि, uttering words with due euphonic combination. सन्धि and प्रकृतिभाव (absence of सन्धि) are discussed in शिक्षा works. The different Prātiśākhyas are the शिक्षा works of ancient times.

3.4.4.i. ṚKPRĀTIŚĀKHYA

This is the oldest among the Prātiśākhyas and the most important also. It is composed by Śaunaka, the teacher of Āśvalāyana. This work was also known as पार्षद। It follows the संहितोपनिषत् of the Aitareya Āraṇyaka. It is divided into 18 Paṭalas. The first Paṭala is devoted to the explanation of the संज्ञाs such as शब्दस्वर, व्यञ्जन, स्वरभिक्ति, रक्त,

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नाभि, प्रगृह्य, etc. The second Paṭala gives details about सन्धिs such as प्रश्लिष्ट, क्षैप्र, उद्ग्राह, भुग्न, etc. The third Paṭala gives details about स्वरs; Paṭalas fourth upto ninth deal with विसर्जनीयसन्धि, नतिसन्धि, क्रमसन्धि, व्यञ्जनसन्धि, प्लुतसन्धि etc. The tenth and the eleven Paṭalas explain Kramapāṭha. In the twelfth speak of स्वरिपरिवर्तन। The 13th Paṭala speaks of व्यञ्जनs. The 14th Paṭala tells about the possible errors in the pronunciation of syllables. The 15th speaks of the method of वेदपारायण। The last three Paṭalas tell about स्वर, वर्ण and छन्दस्।

3.4.4.ii. PUṢPASŪTRA

This is one of the two Prātiśākhyas of Sāmaveda, the other one being Ṛktantra. This is called as Puṣpasūtra because it is composed by Puṣpa Ṛṣi. It has ten Prapāṭhakas. Since it is related to गान, it gives a special treatment of स्तोभs. It refers to the स्थलs and मन्त्रs of स्तोभ and explains the method of स्तोभ। Since, it gives all the material connected with सामगान, it is of great use for the Sāmavedins.

3.4.4.iii. ṚKTANTRA

This belongs to the Kauthumaśākhā of the Sāmaveda. It is also called "Ṛktantra-Vyākaraṇa". It is in Sūtra form. It has 5 Prapāṭhakas containing 287 Sūtras. Its author is Śākaṭāyana, who is referred to by Yāska

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and Pāṇinī. It mainly deals with the places of अक्षरोच्चारण and Sandhis.

3.4.4.iv. TAITTIRĪYA PRĀTIŚĀKHYA

This Prātiśākhya of the Taittirīyaśākhā of the Kṛṣṇayajurveda, has two प्रश्नs, each of them consisting of 12 Adhyāyas. It is entirely in Sūtra form. It deals with वर्णसमाम्नाय, शब्दस्थान, शब्दोत्पत्तिप्रकार, स्वरs, विसर्गसन्धि, मूर्धन्यविचार (first Praśna); णत्वविधान, अनुस्वार, अनुनासिक, स्वरितभेद, संहितास्वरूप etc., (second Praśna).

3.4.4.v. VĀJASANEYI PRĀTIŚĀKHYA

This is the Prātiśākhya of Śuklayajurveda. Its author is Kātyāyana (different from Kātyāyana who is अष्टाध्यायी वार्तिककार). It has eight Adhyāyas. The first Adhyāya gives the definitions of the पारिभाषिकशब्दs. The second Adhyāya deals with three स्वरs. The five Adhyāyas from the third to the seventh describe clearly different kinds of Sandhis and the rules for preparing the Padapāṭha. The 8th contains वर्णसमाम्नाय। It gives details about वर्णगणना, स्वरूप and वैशिष्ट्य। Many of the technical terms found here have been taken by Pāṇini (for instance, उपधा, अनुदात्त, उदात्त, स्वरित, आम्रेडित, लोप, अपृक्त etc.). Some Sūtras of this Prātiśākhya are found in Pāṇini's Aṣṭādhyāyī.

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3.4.4.vi. PĀṆINĪYAŚIKṢĀ

This work on Śikṣā is relevant to both Veda and लोकशास्त्र। It has 60 Ślokas. There is a doubt as to whether this was the work of Pāṇini or of some writer belonging to Pāṇiniyan tradition. It gives instructions regarding pronunciation. After this, so many शिक्षा works such as Yājñavalkya Śikṣa, Vāsiṣṭhīśikṣa, etc.

A study of these Śikṣā works reveals the importance of the Śikṣāśāstra. We can find in them how our ancient Ṛṣis had developed systematically and scientifically that Śāstra which is a branch of linguistics. We will be surprised to find such an excellent and scientific analysis of स्वरोत्पत्ति, स्वरस्थान and उच्चारण in them. It is thanks to these Śikṣa treatises that the unbroken tradition of the पाठs of the various Vedic Saṃhitās has come down to us as they existed thousands of years ago. These Prātiśākhya works have made their impact on the etymological tradition of Yāska and the grammatical traditions of Pāṇini and others.

3.4.5. KALPA

Kalpa occupies a special place among the six Vedāṅgas. It is a Śāstra which explains the rites prescribed by Vedas in their due order systematically : "कल्पो वेदविहितानां कर्मणाम् आनुपूर्व्येण कल्पनाशास्त्रम्।" The sacrificial ceremonies grew extensively and complicatedly in the Yajurveda and the Brāhmaṇas of all Vedas. Hence, in order to briefly and

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succinctly present the ceremonies in their due order, there arose the necessity of aphoristic (Sūtra) statements which could be memorised and used. This necessity was fulfilled by the Kalpasūtras. They serve the practical purpose of reminding the priests of the method of the sacrificial ceremony. "They were born out of the necessity to compile the rules for the sacrificial ritual in a shorter and more perspicuous and connected manner for the practical purposes of the priests." (Winternitz, p. 252-253).

Kalpasūtra is the common name given to four kinds of Sūtra works, which are - (i) Śrautasūtras, (ii) Gṛhyasūtras, (iii) Dharmasūtras and (iv) Śulbasūtras. The Śrautasūtras set forth the methods and the norms of the performance of sacrifices with the Śrautāgni described in the Brāhmaṇas. The Gṛhyasūtras describe the domestic ceremonies such a marriage, initiation, Śrāddha etc., performed with Gṛhyāgni. The Dharmasūtras give the duties consequent on Varṇa and Āśrama and deal with Rājadharma as a part of the Gṛhasthadharma. The subject of Śulbasūtras is the enumeration of the rules and measurements for constructing a fire-altar. These Sūtra works belong to one or the other of the Vedic schools.

3.4.5.1 ŚRAUTASŪTRAS

Among the Kalpasūtras, the Śrautasūtras were the earliest. The language of the Śrautasūtras is pre-Pāṇini and

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post-Upaniṣadic. They belong to the period which is adjecent to the final period of the Vedic age, i.e., probably to a period between 2000 B.C. and 1000 B.C. It may be noted here that A.A. Macdonell is of the view that "the oldest of them seems to go back to about the time when Buddhists came into being." (Macdonell, p. 206). He feels that "the rise of the rival religion gave the first impetus to the composition of systematic manuals of Brāhmaṇic worship." (Ibid, p. 206). Another probable reason given by Macdonell is that "the earliest Pāli texts are works of this (Sūtra) character." (Ibid, p. 206). This view cannot be accepted because long before the time of Buddha, the sacrificial ritual was systematically developed. Although the Sūtras of the type of Śrautasūtras arose much earlier, it is possible to assume that the Sūtra form might have appealed to Buddha at a later time and that he might have adopted it as the medium best suited for expressing religious doctrine in brief. Why only Śrautasūtras. Even the Śulbhasūtras and Dharmasūtras might have been composed long before the Buddha. They were prior to Pāṇini and Yāska.

It is noted that the Śrauta-Sūtras present all the details about the Śrauta sacrifices systematically and briefly. They deal with दर्श and पूर्णमास (new-moon and full-moon sacrifices), पिण्डपितृयाग (seasonal offering to manes), the निरूढपशुयाग (the animal sacrifice), सोमयाग (Soma-sacrifice) in its various forms, etc. They contain instructions for the inception of the three sacrificial fires for the अग्निहोत्र।

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3.4.5.1. (i) & (ii) ĀŚVALĀYANA AND SĀṄKHĀYANA ŚRAUTASŪTRAS

Āśvalāyana belong to the Sāṅkhāyana Śrautasūtras. They take care of the requirements of the Hotṛ priest. They deal with पुरोनुवाक्या, याज्या and शस्त्रs. Āśvalāyana Śrautasūtra has 12 Chapters. Here the style of Āśvalāyana is very attractive because of its direct approach with only appropriate and necessary words and without any repetitions. The work is divided into two parts as पूर्वार्ध and उत्तरार्ध। Each part consists of six Chapters. Each Chapter contains Khaṇḍas. There are in all (96 + 68) 164 Khaṇḍas. The work begins with "नम आचार्येभ्यो नमः शौनकाय" (Śaunaka was Āśvalāyana's teacher). The views of many Ācāryas are quoted. All those Ācāryas perhaps belonged to the Ṛgveda. The Mantras of the Ṛgveda are cited as examples with the first word of each Mantra. The author follows the method of giving the number of Mantras quoted from a Sūkta.

The First Chapter of the Āśvalāyana-Śrauta-Sūtra deals with दर्शपूर्णमास। "इत्येव जपित्वा कौत्सो हिं करोति" - such a statement indicates that the author is conscious of the Sāmavidhāna. The Second Chapter deals with अग्न्याधान। The matter connected with the proper नक्षत्रs for this is given. The seasons for this are also prescribed here as वसन्त for Brāhmaṇas and ग्रीष्म, वर्ष and शरद् for the Kṣatriyas, etc. Then follow पिण्डपितृयज्ञ, आग्रयण, कारीरीष्टि and चातुर्मास्य details. The Third Chapter describes इष्टिs, सौत्रमणि is briefly treated. But the practice of drinking wine along with Soma is here not

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recommended. Expiations (प्रायश्चित्त) for transgressing विधि are prescribed. The Fourth Chapter deals with सोमयाग। The Fifth Chapter speaks of प्रातःसवन, माध्यन्दिनसवन and सायंसवन। The Sixth Chapter is devoted to उक्थ्य। The उत्तरार्ध Chapters deal with सत्रयागs.

3.4.5.1.iii. KĀTYĀYANAŚRAUTASŪTRA

Kātyāyanaśrautasūtra is the only Śrautasūtra belonging to the Śuklayajurveda tradition. It is very long in extent and divided into 26 Chapters. This work follows the contents of the शतपथब्राह्मण in the order and method of the sacrifices treated.

3.4.5.1.iv. BODHĀYANAŚRAUTASŪTRA, etc.

Bodhāyanaśrautasūtra, Āpastambaśrautasūtra, Satyāṣāḍhaśrautasūtra, Vaikhānasaśrautasūtra, Bhāradvājaśrautasūtra and **Mānavaśrautasūtra** belong to the Kṛṣṇayajurveda. Except the last one (Mānavaśrautasūtra), which belongs to the मैत्रायणीयशाखा, all Śrautasūtras mentioned above belong to the Taittirīyaśākhā. Among these, it is in the case of Bodhāyana and Āpastamba that we find all the Four Units of the Kalpasūtra (Śrauta, Gṛhya, Dharma and Śulba).

Bodhāyanaśrautasūtra is regarded as the earliest. It covers the subject matter of अग्न्याधान, पुनराधान, अग्निहोत्र, दर्शपूर्णमास, चातुर्मास्य, पशुबन्ध, वाजपेय, राजसूय, इष्टिs, सोमयाग,

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अश्वमेध, द्वादशाह, अतिरात्र, बृहस्पतिसव, सावित्रचयन etc., under 29 प्रश्नs which are divided into several Kaṇḍikās. The 30th and the last प्रश्न constitutes Bodhāyanaśulbasūtra.

3.4.5.1.v. ĀPASTAMBAŚRAUTASŪTRA

Āpastambaśrautasūtra is written in a simple style. It contains 25 प्रश्नs (each प्रश्न having many Kaṇḍikās). Each Kaṇḍikā normally contains 12-13 Sūtras. There are in all 588 Kaṇḍikās and 7,590 Sūtras. They deal with all the यागs dealt with in the Taittirīya-Brāhmaṇa. There are references in them to the Ṛgvedasaṃhitā, Kauśitakī Brāhmaṇa, Pañcaviṃśa Brāhmaṇa, Atharvaveda and many old Brāhmaṇas. There are names of certain Brāhmaṇas which are not available now. They are - कङ्कति, कालबवि, शाट्यायनि, भाल्लविक, कालिङ्गायनिक etc. This work deals with all the Śrauta sacrifices starting from दर्शपूर्णमास and ending with पुरुषमेध in great detail.

3.4.5.1.vi. ĀRṢEYAKALPA

Ārṣeyakalpa is the earliest of the Kalpasūtras belonging to the Sāmaveda. It is also called मशककल्प after the name of its author called मशक। It gives details about the Sāmagānas and their special uses. It follows the Pañcaviṃśabrāhmaṇa in dealing with its subject-matter. This work is earlier to **Laṭyāyanaśrautasūtra** which belongs to the Kauthumaśākhā of Sāmaveda. **Drāhyāyanaśrautasūtra**

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belongs to the Rāṇāyanīśākhā and Jaiminīyaśrautasūtra belongs to Jaiminīyaśākhā.

3.4.5.1.vii. VAITĀNAŚRAUTASŪTRA

Vaitānaśrautasūtra belongs to Atharvaveda. It is not so old as those mentioned above. It deals with its subject-matter following the Gopathabrāhmaṇa of Atharvaveda.

3.4.5.2. GṚHYASŪTRAS

3.4.5.2. (i) & (ii) ĀŚVALĀYANA AND ŚĀṄKHĀYANA GṚHASYASŪTRAS

Āśvalāyanagṛhyasūtra and **Śāṅkhāyanagṛhyasūtra** belong to the Ṛgveda. Āśvalāyanagṛhyasūtra consists of four Adhyāyas. The subject-matter of this work pertains to गृह्यकर्म and गृह्यसंस्कारs. In the context of ऋषितर्पण, a number of ancient Ācāryas are mentioned by name. These names are not available in any other work. The Third Chapter, in particular, deals with the rules governing the study of Veda.

Śāṅkhāyanagṛhyasūtra contains Six Chapters. Its subject-matter pertains to गृह्यकर्मs. There is an explanation of the construction of houses (गृहनिर्माण) and गृहप्रवेश, etc.

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3.4.5.2.iii. KAUŚITAKĪ GṚHYASŪTRA

Kauśitakīgṛhyasūtra belonging to the Kauśītakīśākhā of the Ṛgveda, is also available. Its author is Śāmbavya and hence, the work is also known as Śāmbavyagṛhyasūtra. It has five Chapters. It deals with विवाह, उपनयन, वैश्वदेव, कृषिकर्म, श्राद्ध।

3.4.5.2.iv. PĀRASKARA GṚHYASŪTRA

Pāraskaragṛhyasūtra is the only Gṛhyasūtra belonging to the Śuklayajurveda. It consists of three Kāṇḍas. The first Kāṇḍa deals with अवसद्य, अग्न्याधान, विवाह, संस्कारs from गर्भाधान to अन्नप्राशन। The second Kāṇḍa has details about चूडाकरण, उपनयन, समावर्तन, पञ्चमहायज्ञs, सीतायज्ञ, etc. The third Kāṇḍa gives details about श्राद्धकल्प, प्रायश्चित etc.

3.4.5.2.v. KṚṢṆAYAJURVEDĪYA GṚHYASŪTRA

Bodhāyanagṛhyasūtra and **Āpastambagṛhyasūtra** belong to the Kṛṣṇayajurveda (Taittirīyaśākhā). **Bhāradvāja-Gṛhyasūtra** also belongs to the Kṛṣṇayajurveda. Among these **Āpastambagṛhyasūtra** has 23 Khaṇḍas. विवाह, उपनयन, उपाकर्मोत्सर्जन, समावर्तन, मधुपर्क, सीमन्तोन्नयन etc. are dealt with.

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3.4.5.2.vi. GOBHILA GṚHYASŪTRA etc.

Gobhilagṛhyasūtra belongs to the Sāmaveda (Kauthumaśākhā). **Khādiragṛhyasūtra** is another Gṛhyasūtra belonging to the Sāmaveda. It is shorter than **Gobhilagṛhyasūtra.** It belongs to the Rāṇāyanīśākhā. **Jaiminīya- Gṛhyasūtra** belonging to the Jaiminīyaśākhā of the Sāmaveda, is also available. It consists of two Kaṇḍikās.

3.4.5.2.vii. KAUŚIKA GṚHYASŪTRA

Kauśikagṛhyasūtra belongs to the Atharvaveda. It consists of 14 Chapters. We get an idea of the यातुविद्या of ancient times. This work explains many practices of the Atharvaveda in great detail. Another important feature of this work is that it contains information about the herbs and plants useful for the Vaidyaśāstra.

3.4.5.3 DHARMASŪTRAS

The Dharmasūtras of the Śākhās of all the Vedas are not available. Although the Śrautasūtras and Gṛhyasūtras of Āśvalāyana, Śāṅkhāyana and Mānavaśākhās are available, the Dharmasūtras of those Śākhās are not available.

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3.4.5.3.i. DHARMASŪTRAS OF KṚṢṆAYAJURVEDA

Bodhāyanadharmasūtra, Āpastambadharmasūtra, Hiraṇyakeśidharmasūtra belong to Kṛṣṇayajurveda. Among them **Bodhāyanadharmasūtra** has four प्रश्नs. Many of the Sūtras of this Dharmasūtra are verbatum repeated in the Āpastambadharmasūtra and the Vasiṣṭhadharmasūtra.

Āpastambadharmasūtra forms the 28th and the 29th प्रश्नs of Āpastambakalpasūtra. Āpastamba cites statements from ancient authors of Dharmasūtras such as काण्व, कुणिक, कुत्स, कौत्स, पुष्करसादि, वार्ष्यायणि, श्वेतकेतु, हारीत etc.

Hiraṇyakeśīdharmasūtra forms the 26th and the 27th प्रश्नs of Hiraṇyakeśikalpa. This is a brief version of the Āpastambadharmasūtra.

3.4.5.3.ii. GAUTAMADHARMASŪTRA

Gautamadharmasūtra belong to the Sāmaveda (Rāṇāyanīyaśākhā). It consists of 28 Chapters. The topics dealt with are वर्णधर्म, राजधर्म, नित्यकर्म and प्रायश्चित। Gautama has spoken about आत्मगुणs and has declared that 40 संस्कारs (चत्वारिंशत् संस्काराः) are necessary for the growth of आत्मगुणs.

3.4.5.3.iii. VASIṢṬHADHARMASŪTRA

Vasiṣṭhadharmasūtra is another important Dharma-Sūtra among the available Dharmasūtras. It is said to be

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belonging to the Ṛgveda. Vaśiṣṭha has cited Mantras such as अस्यवामीयसूक्त, हविष्पान्तीय, अघमर्षणसूक्त etc. Likewise he has also cited Mantras from the Taittirīyasaṃhītā also.

3.4.5.4 ŚULBHASŪTRAS

Bodhāyanaśulbhasūtra, Āpastambaśulbhasūtra and **Kātyāyanaśulbhasūtra** are available. They all deal with वेदिनिर्माण, चतुरशादिक्षेत्र, चिति etc.

3.4.5.4.i. IMPORTANCE OF THE KALPASŪTRA

A brief account of the four kinds of Sūtra works called Śrauta, Gṛhya, Dharma and Śulba (Śulva) coming under the common designation of Kalpasūtra, is given above. These works have no importance as literary works. Their importance lies elsewhere. Extensive details about the Śrauta sacrifices starting from दर्शपूर्णमास and ending with पुरुषमेध are found in the Śrautasūtras. The Gṛhyasūtras contain rules for all the customs, ceremonies and sacrifices which cover the whole span of life of an Indian starting from his conception in his mother's womb upto the hour of his death. The Dharmasūtras deal with mundane as well as religious laws which are inseparable in the life of an Indian. The Śulbasūtras gives rules and measurements for the preparation of the place of sacrifice and the fire-altar. All of them have their importance in the context of Indian

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religious life from the Vedic times down to the present times.

The Śrautasūtras and the Gṛhyasūtras are at the outset, important for the explanation of Vedas. They contain not ony the rules for the different rituals, but also for the use (विनियोग) of the Mantras, i.e., prayers (Ṛks) and sacrificial formulae (Yajus). For the proper explanation of those Mantras their use in the rituals gives a clue many a time. It may be noted here that the meanings of the Mantras as we understand them seem to have no relation with the sacrificial acts for which they are prescribed. But their ritual use does help in understanding the meaning of difficult passages. "Their ritual use", says Winternitz., "does certainly give the key for explaining a difficult Veda text." (Winternitz, p. 257).

The Śrautasūtras are now almost out of use, because the sacrifices they describe are rarely practised in these days. Still their importance does not fade away on account of that. They are the valuable sources for any student of the history of Indian religion as they acquaint him with the ancient religious practices and their significance. Further development in them can be traced through the later ages. Winternitz pointedly remarks in this regard : "They are for us the most important source for understanding the Indian sacrificial cult and their significance as sources for the history of religion cannot be appreciated adequately." (p. 253).

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Still more important are the Gṛhyasūtras containing as they do the rules for the domestic customs, ceremonies and sacrifices which cover the entire span of an Indian. They exhaustively deal with really popular customs and manners (संस्कारs) connected with conception, birth, new born child, name-giving, the first outing, the first eating by the child, Upanayana, marriage, the funeral rites and the soul-cult. The most interesting are the "five great sacrifices" (पञ्चमहायज्ञ) which are first referred to in the Śatapathabrāhmaṇa (11.5.6) and which get detailed treatment in the Gṛhyasūtras. They are a part of religious duties of each house-holder. They consist only in simple ceremonies and small offerings, yet they are of great significance as tokens of gratefulness to the guests (मनुष्ययज्ञ), to the beings (भूतयज्ञ), to the manes (पितृयज्ञ), to the Ṛṣis by reading Veda (ब्रह्मयज्ञ) and to the gods (देवयज्ञ). Equally important are the customs and ceremonies connected with house constructions, cattle-breeding and agriculture. Thus the Gṛhyasūtras give a deep insight into the household life of ancient Indians. Hence, they are inevitable sources of information for the researchers of culture. We are, indeed, fortunate in having such an invaluable treasure of information ready at our hand through the Gṛhyasūtras. Comparing this with Greek and Roman situations, Winternitz says : "One need only think what great difficulty researchers into antiquity must gather information about the daily life of ancient Greeks and Romans from the most diverse books. Here in India we have now in these unpretentious texts in the form of rules

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and regulations the most reliable information - we may say, from eye-witness - on the daily life of ancient Indians." (p. 255). They are also regarded as inestimable sources for folklore research as they contain information about popular manners and customs of those ancient times. On that count, Winternitz says that they are like the "folklore journals of ancient India" (p. 255).

Yet another significant information has been provided by Winternitz p. 255) and that is about the parallels found in the manners and customs of the Indo-Germanic folks to those described in the Gṛhyasūtras. This can be discovered by a comparison of the Greek, Roman, Germanic and Slavic marriage customs with those of the rules contained in the Gṛhyasūtras. This discovery "has shown that the relation of the Indo-German folks is not restricted to the language alone, but that these linguistically connected folks have also preserved in these manners and customs many common features of pre-historic times." (p. 255).

As far as India is concerned, the customs, ceremonies and rituals (संस्कारs) which are described in the Gṛhyasūtra are relevant even to this day. It is on the basis of these Gṛhyasūtras that the manuals on पूर्वप्रयोग and उत्तरप्रयोग are prepared and used by the priests in the house-hold ceremonies pertaining to all occasions from conception to death.

Dharmasūtras are in no way less important than

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Gṛhyasūtras. They are infact a continuation of the Gṛhyasūtras. They are text-books dealing with Dharma which means "justice, law, duty" as well as "religion, moral, custom". As they deal with mundane and religious laws, they are important from the point of social and religious obligations of men. They give rules and regulations for the duties of castes (वर्ण्स) and the stages of life (आश्रम). They throw immence light on the social and religious obligations in ancient India. Of great significance are the Dharmasūtras as the first codes of law which were later developed in such स्मृतिs as Manusmṛti and Yājñavalkyasmṛti, which actually served as the Law-Books of india until the advent of the Britishers. Even the Britishers used them as the basic works for preparing the handbooks of Hindu Law. Dharmasūtras are the valuable sources of information about the राजधर्म or science of polity in ancient India. What is said in them and further developed in the Smṛtis, is relevant to the administration of kingdom as well as the administration of justice. The moral foundation is the core of their teaching as regards polity and that is the foundation which is badly needed in to-day's polity.

Finally the Śulbasūtras (शुल्व means "measuring-string") are of scientific interest as they throw light on the earliest Geometry. They are of immence interest to the history of Science. The theorem that was going on the name of Pythogoras has been renamed as Bodhāyana theorem, but the first source of it is Bodhāyanaśulbhasūtras.

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3.4.6 VYĀKARAṆA

Vyākaraṇa is the पदशास्त्र। It analyses the words into प्रकृति and प्रत्यय and helps in deciding the meanings of words "व्याक्रियन्ते शब्दा अनेन इति व्याकरणम्।". Its importance is brought out by the statement that it is the face of the वेदपुरुष - "मुखं व्याकरणं मतम्।" Without Vyākaraṇa, it is not possible to keep the Vedic Literature intact. Patañjali has mentioned (Mahābhāṣya 1st Āhnikā called Puṣpaśāhnikā) रक्षा as one of the major purposes of grammar. Here it means वेदरक्षा। In the Ṛgveda itself we find the praise of Vyākaraṇa (4.58.6) :

चत्वारि श्रृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्तहस्तासो अस्य।

त्रिधा बद्धो वृषभो रोरवीति मह्यो देवो मर्त्या आविवेश।।

Here we find a metaphorical presentation of Vyākaraṇa as वृषभ (literally bull). Since it fulfils all desires it is called वृषभ (कामानां वर्षिता). It has four horns in the form of नाम, आख्यात, उपसर्ग and निपात। It has three Pādas (feet) in the form of past (भूत), present (वर्तमान) and future (भविष्यत्). It has two heads in the form of सुप् and तिङ्। It has seven hands in the form of the seven cases प्रथमा, etc. It is threefold bound in three places in the form of उरस्, कण्ठ and शिरस्। It is the Mahādeva who has entered into men.

Kātyāyana and Patañjali have spoken about the purposes served by grammar. They are - रक्षा, ऊह, आगम, लघु and असन्देह (five). रक्षा refers to वेदरक्षण। It is useful for understanding the forms of words in Veda, the meaning and the application of Mantras. It is necessary to use the words

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coming in the Mantras in different genders and cases. He who knows grammar can alone manage such required changes. This is called ऊह। आगम or वेद itself advocates the study of grammar. The ocean of words being very vast, we have to make use of the लघु उपाय in the form of grammar. It is grammar again which removes the doubts about the Vedic words. This is असन्देह।

Gopatha Brāhmaṇa (1.24) refers to the technical terms of grammar such as धातु, प्रातिपदिक, नाम, आख्यात, लिङ्ग, वचन, विभक्ति, प्रत्यय, स्वर, उपसर्ग, निपात, मात्रा, वर्ण, अक्षर, पदसंयोग, स्थानानुप्रधान, etc.

It is a matter of conjecture as to which was the grammar that was intended as the वेदाङ्ग। Among the grammars that are now prevalent, Pāṇini's grammar is the earliest. Yet since there are references to the older grammarians in Yāska's Nirukta, it has to be assumed that some grammars of the pre-Pāṇinian times were perhaps regarded as Vedāṅga Vyākaraṇa. "Aindra Vyākaraṇa" is regarded as pre-Pāṇinian. Unfortunately it is not available. Many later grammarians have regarded the importance of that Vyākaraṇa. "ते देवा इन्द्रम् अब्रुवन् इमां नो वाचं व्याकरवाणीति" - this statement of the Taittirīyasaṃhitā is a pointer the existence "Aindra Vyākaraṇa". Since it is not available, Pāṇini's grammar itself has to be taken as serving purposes of Vedic as well as Laukika language. This grammar called Aṣṭādhyāyī has in all 4010 Sūtras. The Vārtikas of Kātyāyana and Patāñjali's Mahābhāṣya are available on all these Sūtrās.

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Vedic rules are stated by Pāṇini as exceptions to classical rules wherever there are changes and the rules about Vedic accent are also given.

3.4.7 NIRUKTA

Among the Vedāṅgas Nirukta has a purpose other than that of Vyākaraṇa to serve - as said by Durgācārya (in his Vṛtti on Nirukta) - "यथा शब्दलक्षणपरिज्ञानं सर्वशास्त्रेषु व्याकरणाद् एवं शब्दार्थनिर्वचनपरिज्ञानं निरुक्तात्।" The अर्थानुसन्धान of Vedic words is the aim of Nirukta. Here a Nighaṇṭu (glossary) of the difficult words of Veda (especially of Ṛgveda) is first prepared and then the Nirukta takes up the task of interpreting them with etymologies quoting examples from Ṛgvedic Mantras giving in turn the interpretations of those with etymologies.

Nighaṇṭu is divided into five Adhyāyas. Of these the first three are called नैघण्टुककाण्ड the fourth is designated as नैगमकाण्ड and the fifth is called **Daivatakāṇḍa**. The Naighaṇṭukakāṇḍa contains synonyms (numbering 1341). The Naigamakāṇḍa has 278 words called एकपदिक which are especially difficult words. The Daivatakāṇḍa has the collection of 151 words which happen to be the names of deities coming under the categories of पृथिवीस्थान, अन्तरिक्षस्थान and द्युस्थान।

Nirukta is the commentary on these words with etymologies. Its author is Yāska. It is divided into 14

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Adhyāyas. The last two of these are appendice. The rest of the twelve are divided as पूर्वषट्क and उत्तरषट्क। The first Adhyāya is an introduction giving details about the nature of the four kinds of words called Nāma, Ākhyāta, Upasarga and Nipāta. The five Adhyāyas from the second to the sixth deal with the interpretation of the words of the Naighaṇṭuka and Naigamakāṇḍas. The seventh Adhyāya gives an introduction to the deities of Veda. The 12th Adhyāya is devoted to the interpretation of the words of Daivatakāṇḍa.

The contents of the Nirukta can summarised thus : (i) Definitions of Nāma, Ākhyāta, Upasarga and Nipātha, (ii) The definition of षड्भावविकारs; (iii) The question of knowledge of deities in the Mantras, (iv) The praise of अर्थज्ञ and censure of अनर्थज्ञ, (v) The etymological interpretation of the words of the Naighaṇṭukakāṇḍa, (vi) The etymological interpretation of the एकपदिकs of the Naigamakāṇḍa, (vii) मन्त्रलक्षण - the classification into परोक्ष, प्रत्यक्ष and आध्यात्मिक, (viii) The manifestation of the Mantras through स्तुति, आशीर्वाद, शपथ, अभिशाप, आचिख्यासा, परिदेवना, निन्दा, प्रशंसा, etc., (ix) The power of deities; (x) The classification of the deities; (xi) Association of different name to the deities; (xii) Thoughts about the form of gods; (xiii) The etymological interpretation of the Mantras; and so on.

According to Yāska, all the words are आख्यातज (दातुज) - "तत्र नामानि आख्यातजानीति शाकटायनो नैरुक्तसमयश्च।" This is a scientific fact that was discovered by Yāska long long back. From the point of view of Linguistics, Nirukta has

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been a very important source-book. The comprehensive knowledge of the vast Vedic lore, critical evaluation of it in all possible ways, the astute knowledge of grammar, ability to illustrate with Itihāsas wherever necessary revelation of the hidden meaning of Veda, the scientific method of etymology and free as well as all-convincing method of समन्वय - these are the special features of Yāska.

3.4.8 JYOTIṢA

It was necessary that the sacrificial ceremonies had to be performed at a specific time. The auspiciousness of time has been of utmost necessity. It is prescribed that the persons belonging to different Varṇas have to perform a sacrificial rite in a specific season : "वसन्ते ब्राह्मण अग्निमादधीत, ग्रीष्मे राजन्य आदधीत, शरदि वैश्य आदधीत" (Taittirīya Brāhmaṇa, 1.1). It is ordained in the Vedas that the याग has to be performed by quoting नक्षत्र, तिथि, पक्ष, मास, ऋतु and संवत्सर। Here in order to know the specific time of the performance of sacrifices there is the necessity of Jyotiṣa. Hence, it is regarded as an important Vedāṅga. It is said to be the eye of the वेदपुरुष।

Two works are available as representing the Vedāṅga Jyotiṣa. One is याजुषज्योतिष of Yajurveda consisting of 4 Ślokas and the other is the अर्चज्योतिष of Ṛgveda consisting of 36 verses. Many verses are common to both. The author of Jyotiṣa is said Lagadha. His name is found in the अर्चज्योतिष।

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The ancient Ācāryas were already equipped with the astronomical knowledge. They were able to forecast the movements of the Sun and the Moon. For such a calculation they had accepted a five year cycle. The solar year (सौरमानवत्सर) consisted of 366 days. In five years, i.e., in 1830 days there were 124 full Parvans (62 Full Moon days and 62 New Moon days). Since the Darśapūrṇamāsa were predominant, the year used to be सौर during the Vedic times. Since those five solar years had 62 Full Moon days, there was the necessity of converting the lunar year into solar year by adding two months. The years in this five year cycle were respectively called as संवत्सर, परिवत्सर, इदावत्सर, अनुवत्सर and इद्वत्सर। The year used to begin from the "Śuklapakṣa" of the Māgha month, i.e., उत्तरायण। Later doctrines differ from the doctrines of the Jyotiṣa.

3.4.9 CHANDAS

It is necessary to have the knowledge of Chandas to recite the Vedic Mantras correctly and charmingly. The work which represent this Vedāṅga, Chandas is the Chandassūtra of Piṅgala. It is in Sūtra form and contains 8 Adhyāyas. It has the account both the Vedic and the non-Vedic metres. In the portion from the beginning upto the 7th Sūtra of the 4th Adhyāya is devoted to the treatment of Vedic metres. Then come the लौकिक metres. We find lot of variety and expansion in Vedic Chandas such two-Pāda metres three Pāda metres, four-Pāda metres and five-Pāda

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metres. The main Vedic metres are : **Gāyatrī** - 3 Pādas - 24 syllables; **Uṣṇik** - 3 Pādas of 8 + 8 + 12 syllable - total 28; **Pura Uṣṇik** - 3 Pādas of 12 + 8 + 8 syllable - total 28; **Kakup** - 3 Pādas of 8 + 12 + 8 syllables - total 28; **Anuṣṭup** - 4 Pādas of 8 syllables each - total 32; **Bṛhatī** - 4 Pādas of 9 syllables each - total 36; **Satō Bṛhatī** - 4 Pādas of 8 syllables each - total 40; **Paṅkti** - 5 Pādas of 8 syllables each - total 40; **Prastāra Paṅkti** - 4 Pādas of 12 + 12 +8 + 8 syllables - total 40; **Triṣṭubh** - 4 Pādas of 11 syllables each - total 44, and **Jagati** - 4 Pādas of 12 syllables each - total 48. It is from these metre that the classical metres have been evolved.

3.4.10 ANUKRAMAṆIS

For the preservation of Vedic literature some works other than Vedāṅgas came into existence. The number of Ṛṣis, and metres is so vast that it is impossible to keep them in memory as they are. Hence, as the aids to the memory of these, some works arose. These works are called "Anukramaṇis" (Indice). These have helped a lot in the preservation of the Vedic texts in tact.

Among the writers of Anukramaṇis, Śaunaka and Kātyāyana are most famous. These Ācāryas decided the beginning and the end of all the available Vedic text and prepared the Anukramaṇis of deities of the Sūktas, their metres, etc. Ṣaḍguruśiṣya in the introduction to the

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Ṛksarvānukramaṇī has mentioned the names of the ten works written by Śaunaka. They are : आर्षानुक्रमणी, छन्दोनुक्रमणी, देवतानुक्रमणी, अनुवाकानुक्रमणी, सूक्तानुक्रमणी, ऋग्विधान, पादविधान, बृहद्देवता, ऋक्प्रातिशाख्य and शौनकस्मृति।

In आर्षानुक्रमणी, छन्दोनुक्रमणी, देवतानुक्रमणी, अनुवाकानुक्रमणी and सूक्तानुक्रमणी, Śaunaka has given the indice of the Ṛṣis, Chandas, deities, Anuvākas, hymns of the ten Maṇḍalas of Ṛgveda respectively in simple Anuṣtup stanzas. The Ṛgvidhāna gives the विनियोग of the Ṛgvedic Mantras. (In the case of Sāmaveda, the Sāmavidhāna Brāhmaṇa gives the विनियोग of the Sāmans).

Bṛhaddevata : This work is an excellent Anukramaṇi of the Sūktas and Devatās of the Ṛgveda. It reveals the secrets about the deities of the Ṛgveda. It consists of 8 Adhyāyas. They have several vargas each consisting of five stanzas. The 125 stanzas of the first and the second Adhyāyas are in the form of introduction. This introduction is of great importance because it discusses many grammatical matters. It has the classification of words as in the Nirukta followed by the explanation of निपात, अव्यय, सर्वनाम, संज्ञा, समास, etc.

From the 26th Varga of the second Adhyāya and upto the end of the work, the deities of each of the Sūktas of the Ṛgveda are mentioned. In some places, it also mentions the deities of the individual Mantras in the Sūktas. This is not a dry enumeration of the deities. It contains the narration of Ākhyānas connected with the different Sūktas. Since these

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Ākhyānas are told in a poetic language, Bṛhaddevata can be regarded as the first book of Sanskrit metrical Kathā literature.

Śaunaka is indebted to Yāska, as clear from the introductory verses of Bṛhaddevata. The सर्वानुक्रमणी of Kātyāyana has taken information from Bṛhaddevata. Hence, Bṛhaddevata belongs to a period between Yāska and Kātyāyana (who is different from the grammarian Kātyāyana). Hence, the date of Bṛhaddevata could be 500 B.C.

Sarvānukramaṇī is the work of Kātyāyana. It is famous of its comprehensive nature giving all the details about the Ṛgveda. It is in the form of a Sūtra work. It gives information about the Ṛṣis of each Sūkta of the Ṛgveda, their family names, the number of Mantras, the deities, the metres, etc, by referring to the concerned Sūkta by its first word.

Śuklayajussarvānukramasūtra is said to have been composed by Kātyāyana. It is divided into 8 Chapters. It gives the indice of deities, Ṛṣis, metres of the Mādhyandinasaṃhitā of the Śuklayajurveda.

Bṛhatsarvānukramaṇī gives the indice of the Mantra, Ṛṣi, Devatā, Chandas of all the Sūktas of all the Kāṇḍas of the Atharvaveda

Caraṇavyūhasūtra and **Nītimañjarī** deserve a mention here. Caraṇavyūhasūtra has been composed by Śaunaka. It

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contains five Khaṇḍas. In the first four Khaṇḍas, details about the शाखाs of the Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda respectively are given. The last Khaṇḍa contains फलश्रुति। Nītimañjarī is a collection of Ākhyānas found in the Ṛgveda.

3.4.11 QUESTIONS

1. Give an account of Vedāṅgas.
2. Write an essay on the Vedāṅgakalpa.
3. Bring out the importance of Kalpasūtras.
4. Write short notes on :
   - i) Nirukta
   - ii) Jyotiṣa
   - iii) Vyākaraṇa
   - iv) Chandas
   - v) Bṛhaddevatā
   - vi) Sarvānukramaṇī
   - vii) Śaunaka
   - viii) Kātyāyana

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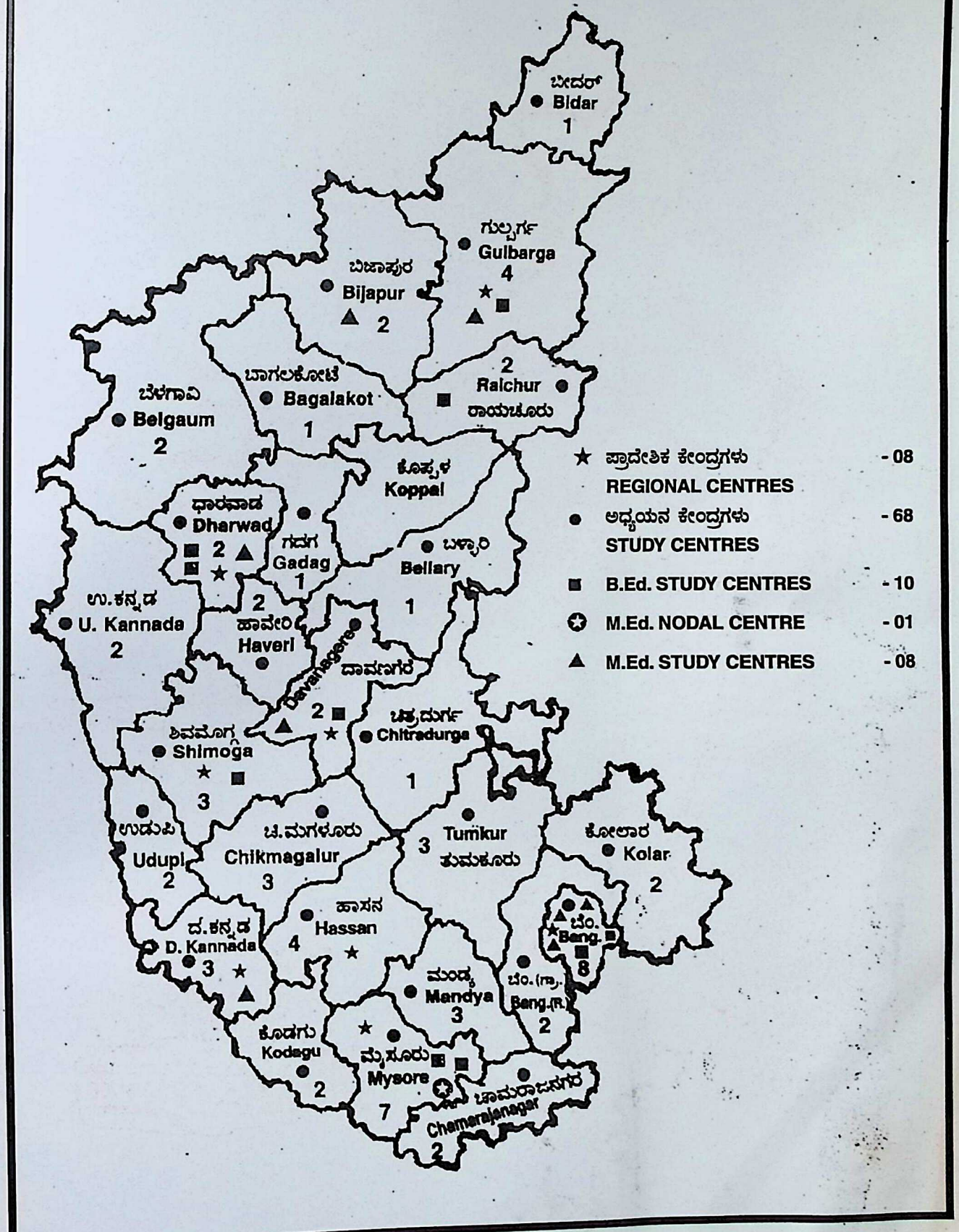

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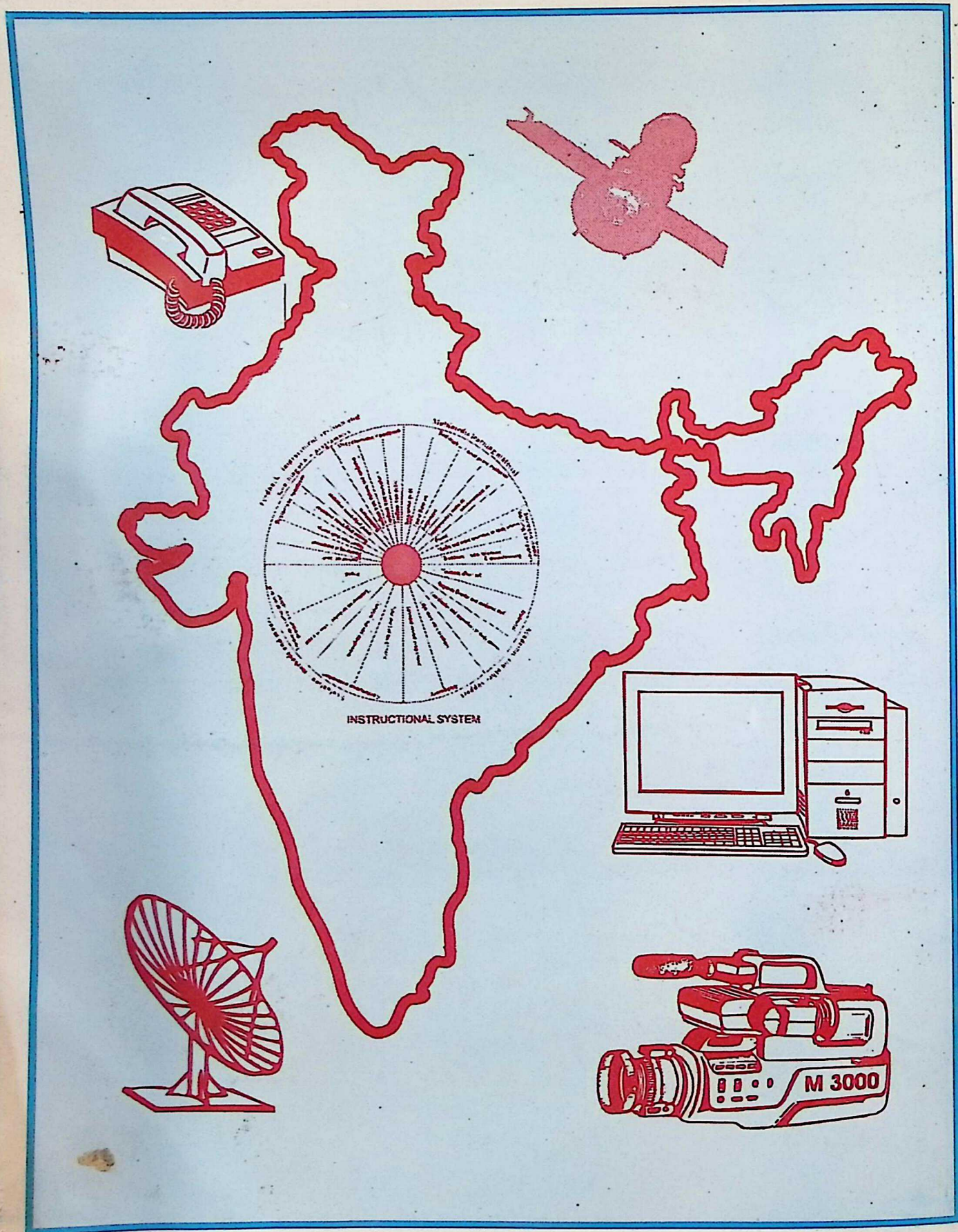

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